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BRITISH INSTITUTE

CONGREGATIONALIST

VOLUME LXXVIII

Boston Thursday 5 January 1893

NUMBER 1



SCROOBY MANOR-HOUSE.

A GREAT manor-place standinge withyn a mote and [be] longing to the Archbishop of York: builded yn [in] to [two] courtes, whereof the first is very ample, and all builded of tymbre; saving the front of the hault, that is of bricke, to the wych ascenditur per gradus lapidis [ascent is made by steps of stone]. The yuner courte building, as far as I marked, was of tymbre building, and was not in compace past the 4 [quarter] parte of the utter [outer] courte.—Leland, 1541.

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VOLUME LXXVIII

Boston Thursday 5 January 1892

NUMBER 1

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TWO TYPICAL LETTERS.—The demands for free copies of our paper from needy workers on the frontier are so great this year that we feel justified in printing two of the many letters received, which carry their own suggestion:

—CAL., Dec. 21.
My Good Congregationalist: I have been so privileged as to be on your home missionary list, and I am most grateful. I wish I could send you a subscription for the coming year, but my salary barely, very barely, suffices for absolute needs. I hesitate to ask for a continuance of the favor for another year because I feel that having had the gift of so valuable a paper thus long I should be—as I am—willing and glad that another missionary should have it now. But if the home missionary fund is sufficient to supply all the applicants I shall be most grateful to be one of them.

—IO., Dec. 12.
I thank you and those kind friends who give so liberally toward furnishing us with the paper in this Western country. I am sure we could not pay for it. I am not able to take charge of a church at my advanced age, although I preach a good many sermons in a year and attend a good many funerals. I have been able to get along, though we have to live carefully and be economical in our expenditures. Again thanking you for all past favors, and hoping you will be able to continue the paper.

THROUGH the gateway of the Lord's Day we have passed into the scenes and experiences of the new year. Hallowed thus at the very outset, it ought to be for all of us more truly a year of our Lord, one of deepening Christian experience and of larger, happier service. Let the impressions and suggestions of the initial day of 1892 color the thought and work of all the 364 that follow; so upon the daily pathway and the commonplace duty will be shed the light of heaven.

In this issue we begin a series of historical and descriptive sketches, by one of the editors of this journal, embodying the principal facts in the career of the Pilgrim Fathers. It is hoped that they may prove interesting and helpful to the members of the Scrooby Clubs which are being formed here and there for the study of Congregational history and polity, and therefore they are to be entitled Scrooby Club Sketches. Most of the facts which they necessarily must contain are public property already, but it is believed that they may be stated afresh so as to form a pleasant and instructive narrative, and so as to enlighten any who may be unaware just how the several periods in the history of the Pilgrim movement are related to one another. They are intended to appear regularly, and, as an appropriate accompaniment to the opening of the series, we have reproduced on our first page this week a photograph of the farmhouse at Scrooby which marks the site of, and probably in part is identical with, the Manor-house which the Pilgrims knew, and where they formed their plans. We shall also give to our readers during the next year a number of portraits of past and present leaders in the denomination.

The laying of the corner stone of the Cathedral Church of St. John the Divine in upper New York City, Dec. 27, was an event of more than local or churchly significance. When completed the noble edifice will stand as the great symbol of Protestantism in the nation's metropolis. The chief justice of the nation participated in the elaborate ritual. Eight bishops and many priests lent their presence and distinguished laymen collected the offertory. Bishop Potter's words were generous and bold. He says it is to be a people's church in which no reserved rights shall be bought, hired or held on any pretext whatever. It is to have seven chapels where, in seven different languages, as many nationalities may hear the gospel preached each Sunday. It is to be the center of a great educational work and the fountain from which philanthropic and reformatory streams shall issue. Five years hence it is hoped that the choir, costing \$1,000,000 and seating 2,000 people, will be completed and the work will begin. As descendants of the Puritans we welcome a project that contemplates such an addition to the religious and aesthetic enrichment of metropolitan life.

The *Christian Mirror* of Portland, Me., has been discussing at length the doctrinal

statements of one of the five young men ordained at Farmington, Sept. 27, and printing communications from Dr. J. G. Merrill, moderator of the ordaining council, and others. The creed referred to was printed in the *Christian Union* and has been widely discussed. At the time we refrained from any extended comment on the matter in deference to the unanimous vote of the council, on which were brethren widely known who have the confidence of the churches. It is often neither wise nor just to judge of the fitness of candidates for ordination by their written statements only or to pronounce judgment on councils ordaining them. It is to be supposed, when a creed is unsatisfactory and the council unanimously proceeds to ordain, that it is influenced by reasons satisfactory in themselves which have not been made public. We suppose this to have been the case at Farmington. But we frankly say that if the creed referred to is all that was presented, in our opinion it does not embody the faith of Congregational churches, and we cannot sustain the action of the council in accepting it as sufficient evidence of the fitness of a candidate for the Congregational ministry. If something more satisfactory than this creed was presented to the council an injustice has been done to the candidates, the council and the churches in omitting its publication.

The *Independent* of last week says:

All the secretaries and members of the Prudential Committee deny, each for himself, having given the editors of the *Congregationalist*, or any of them, any of the materials which they have used in attacks upon the American Board or having been consulted by them concerning the matter.

In answer we regret to be obliged to repeat the statement in our issue of Dec. 22:

The persons who have given the *Independent* this information have given it false information. No article concerning the board has been published in our columns until the facts of which it has treated have first been verified by conference with members of the administration of the board.

We are authorized by Secretaries N. G. Clark, E. E. Strong and C. C. Creegan, who have read this paragraph in manuscript, to say that the editor of the *Congregationalist* has repeatedly visited the rooms of the board to inquire concerning materials used in the editorials which the *Independent* is pleased to characterize as "attacks on the board." These questions he had the right to ask as a corporate member of the board and they have always been courteously answered. Rev. Dr. Strong, editorial secretary and clerk of the Prudential Committee, in particular mentions two instances, a few months since, in one of which he permitted the editor of the *Congregationalist* to consult the record books of the committee concerning its rules of procedure and in the other letter press copies of correspondence concerning supplementary questions addressed to candidates. The same editor has also had interviews at different times with various members of the Prudential Committee concerning matters treated in the editorials above referred to. He is confident that these members, whose names it is not neces-

sary to give at this moment, will not deny these statements. We, therefore, turn to the *Independent* with its own remark: "Perhaps our contemporary will explain or withdraw its statement." Indeed, we are confident that the *Independent* will frankly acknowledge the injustice done to itself and to us by its unfortunate misstatements.

It cannot but be a cause for regret to all true friends of missions when criticisms by members of the board of the policy of the Prudential Committee or of rules adopted by the board are called "attacks on the board." Such a reply to criticisms contains no argument and aids no effort for agreement but is simply a confession of irritability and weakness. The editors of this paper, like their predecessors since its beginning, have had the interests of the board deeply at heart. We have in this work precious investments of prayer and gifts and personal friendships with its officers and missionaries. We hold ourselves united to it in loving obedience to the Master's command to preach the gospel to the whole creation. We earnestly desire that its work may be administered in such a liberal, just and wise policy as shall attract the largest number of consecrated men and women into its service, unite its missionaries in loving co-operation with it and foster the noblest and holiest enthusiasm for it in all our churches. No pleas from those who with such aims ask for changes in the policy of the committee will be called by its friends "attacks on the board."

Another stage in the long trial of Professor Briggs has been passed by his acquittal last Friday on all the six charges which have been preferred against him in the New York Presbytery. On the first charge, that Dr. Briggs teaches that the reason is a source of divine authority, the vote was sixty to sustain the charge, sixty-eight against; that the church is a source of divine authority, fifty-five to seventy-one; that the Scriptures contain errors of history and fact, sixty-one to sixty-eight; that Moses did not write the Pentateuch in its present form fifty-three to seventy-two; that Isaiah did not write all the book bearing his name, forty-nine to seventy; that sanctification is progressive after death, fifty-seven to sixty-nine. Of course the majority against sustaining some of these charges does not mean that they have not basis in truth but implies that they are not regarded as just reasons for convicting a minister in the Presbyterian Church of heresy. The case will probably be appealed to the General Assembly, which is to meet in Washington next spring, when we may look for another and probably a more bitter struggle. The contest which has in the Presbyterian Church centered in this trial is not to be ended this year or the year after.

A period of severe and tempestuous weather at sea such as that which just now has embarrassed the stanchest modern steamships and occasioned widespread anxiety brings into clear light the exposure and perils to which they who go down to the sea in ships, especially at this season of the year, subject themselves. Not too frequently is the sailor "tossing on the deep blue sea" remembered in public and private prayer. With the increasing volume of

traffic between this country and Europe it is a matter of congratulation that the risks from wind and wave as respects passengers on the trans-Atlantic liners are so much slighter than in former years. But it should not be forgotten that there are still on every sea multitudes of sailing craft and that the men who man them are at great spiritual disadvantage.

1892.

Religiously, a growing tolerance between denominations has been accompanied during the last year by sharpening antagonisms within them. The most remarkable evidences of Christian activity have appeared in undenominational movements and gatherings. The Christian Endeavor anniversary in New York last July attracted more attention than any religious assembly during the year. The Christian Workers' Convention in Boston in November made the same kind of impression of profound devotion in Christian service. Revivals in many Western cities, especially those under the leadership of Rev. B. Fay Mills, the growing influence of the Salvation Army and extending efforts to promote the moral and spiritual welfare of the neglected classes in the larger cities show that the power of the gospel of Christ is not declining but commands increasing attention. In all this work there was hardly a suggestion of theological discussion. Movements toward closer relations between denominations have also aroused much interest. The Reunion Conferences in the summer at Grindelwald in Switzerland and the Free Church Congress in Manchester, Eng., were widely reported in the religious press in this country, while the same subject has been prominent in our national denominational meetings.

Turning from these general movements, however, we find in all the larger denominations two parties, a conservative and a liberal, contending with each other in much the same spirit and manner as the evangelical denominations showed toward one another forty years ago. But the chief doctrine around which the conflict centers is coming more and more to be the inspiration of the Bible. Views on this subject range all the way from that which almost excludes the human element from its composition to that which regards the divine influence over its authors as hardly to be distinguished from the same influence over other great teachers. But there is greater interest in the study of the Bible than ever before and an earnest purpose on every hand to find and establish its true character, which ought to reassure those who fear that the foundations of faith will be shaken.

The extending work of Congregational churches has tended to increased centralization, but this has been somewhat checked by the efforts of opposing parties to gain controlling influence. The movement to gain representation of the churches in the corporation of the American Board was successful, at least for the coming year, having met with little opposition outside of the board itself. The marked contrast between the sentiment of its annual meeting and that of the National Council which immediately followed showed how far the denomination has moved beyond this honored landmark in its ideas of the relations of the churches to their missionary work

and of the theological qualifications required of preachers of the gospel. It seems likely that the churches will before many years insist on choosing those who administer their general missionary work. New interest has been awakened in methods of adapting church work to the changed conditions of city life, and some new experiments have been tried. The Andover Case has been disinterred, and the Board of Visitors, after reviewing the remains, buried it again in an orderly manner, thus preparing the way for them to exercise visitatorial supervision over the seminary.

A Pan-Presbyterian Assembly was held in Toronto in the autumn, but it attracted little general attention except as it discussed the topics which are gradually but steadily tending to a separation between the two parties in the Presbyterian Church of the United States. The revision of the creed was again referred by the General Assembly to the presbyteries, a further step toward the preparation of a short creed and its adoption by one of the two parties. A declaration was made by the General Assembly that the Old and New Testaments are the infallible Word of God and that the original manuscripts were without error, and that Presbyterian ministers who do not accept these statements as facts are bound in honor to vacate their office. Professor Briggs does not accept these statements and therefore continues to be treated as a test case. With his main positions Christian scholars are coming more and more into substantial agreement as the result of careful investigation. But the popular vote in the Presbyterian Church, which represents no investigation at all, is against him, although the New York Presbytery has just acquitted him. Union Seminary has declared its independence and will sustain Professor Briggs. The only sign that separation may be averted is the vote of the very conservative Cincinnati Presbytery, which, by a majority of only four, has suspended Prof. H. P. Smith from the ministry in obedience to the action of the General Assembly above mentioned. This year will witness memorable developments in that church.

The Baptists, apart from the question which agitates all the denominations, have been chiefly disturbed through closer contact with their own denomination in England. Except for their rigid adherence to the belief that immersion in water is indispensable to membership in the Church of Christ they would hardly have a reason for separate existence as a denomination. English Baptists, while most of them practice immersion, do not, as a rule, hold that there is no other entrance into the Christian Church. Rev. F. B. Meyer of London has gone from a Baptist church to minister to a Congregational church. Rev. Dr. Pierson, a Presbyterian, is ministering to Mr. Spurgeon's church. These events, as indicating a movement in the denomination, have occasioned warm discussion. Baptists have also celebrated a centenary of foreign missions.

The Episcopalians have revised their Prayer-book and hymnal. Bishop Seymour, representing the High Church party, has written an open letter to prove that Phillips Brooks ought not to be an Episcopal bishop, but about the only answer it called forth was a general expression of astonishment.

The Methodist Episcopal Church has been most excited over "clerical politics." It has this year held its quadrennial conference and the election of delegates and of general officers has intensified interest in this topic. Perhaps the most important step taken during the year has been the making of the Epworth League a part of the church organization. The effort to secure representation by women in the General Conference has been continued without apparently gaining much ground, though the majority in the church is in favor of it.

In the Roman Catholic Church the liberal party has made decided gains. Archbishop Ireland has visited Rome, the Pope has declared in favor of a compromise on the public school question, the insistence of the conservatives that this applied only to exceptional cases has been shown by the statements of Mgr. Satolli to be unsupported by fact. However Americans may chafe at the dictation of a foreign ecclesiastical court in our civil affairs, the fact remains that several millions of our fellow-countrymen bow to its will. The disposition of that court, therefore, to favor American institutions is to be heartily welcomed.

Public interest in our own country, apart from distinctively religious questions, has been largely occupied with social reforms. The lottery in Louisiana, after a desperate battle, has received its deathblow by the hands of aroused public sentiment, which has been found to be a long way in advance of the State Legislature. A more vicious form of gambling, the endowment orders, was permitted to live by the Massachusetts Legislature while Massachusetts people were helping to deliver Louisiana. These orders, however, are dying by their own iniquity.

The contests between labor and capital and between organized and unorganized labor have been unusually severe. The Homestead affair in Pennsylvania, the switchmen's strike at Buffalo, the revolt against convict labor in Tennessee and the miners' strike in Idaho have required large bodies of troops, and the suppression of disorder has in each case been accompanied with loss of life. The more recent strike at New Orleans was hardly less serious. These troubles have resulted in discrediting the private employment of armed men to defend property, in encouraging prompt appeal to the State for protection and in leading to the establishment of boards of arbitration. But, meanwhile, the evasions of the laws against trusts and the formation of great combinations like that of the Reading Company, to control the prices of popular commodities such as coal and sugar, are preparing the way for yet greater conflicts between capital and labor.

The cholera scare has been of great benefit to this country in rousing the people to look after drainage, to clean up the cities and to learn laws of health. It has also practically stopped immigration for a time, which may be a still greater benefit if restriction is not carried too far. The Chinese exclusion bill passed by Congress has awakened general indignation and will probably fail of execution.

Reform in city governments has occupied much attention. Dr. Parkhurst has led a movement in New York which has at least been so far successful as to disclose the col-

lusion between the city government and the criminal classes, and other great cities like Chicago and Boston have made some progress in discovering how far they are in the grasp of lawless elements. The principal movement in the temperance reform has been in discussing experiments, indicating a growing willingness to make practical efforts to check vice, which flourishes in spite of theories for destroying it.

The Columbian celebration by the schools and in the churches has been generally successful and the country has been heartily interested in the World's Fair. Many States have voted that their exhibits shall be covered on Sunday and Congress has decided by a large majority that the Fair shall be closed on Sundays, but a desperate effort is being made to reverse the decision. The presidential election passed off more quietly and furnished more surprises than any other since before the Civil War.

Our Government in its international relations has agreed with England on a court of arbitration to settle the Bering Sea claims, has voluntarily paid \$25,000 as a gift to the families of Italian subjects killed in New Orleans in 1891, has come to a satisfactory agreement with Chile after threatening to declare war against her, has arranged reciprocity treaties with several nations, has failed, with some irritation, to make such a treaty with Canada, and has secured an International Monetary Conference without results.

In Europe the year has been characterized by frequent parliamentary revolutions in France, Spain, Germany and Italy. Anarchists have startled the world by diabolical crimes in Paris, Madrid, Berlin and other cities. Extensive strikes have occurred at Carmaux, France, among the mines and cotton mills in England, and in other places. There are signs everywhere that the people are growing in intelligence, are demanding and securing a greater share in government. England has experienced a political revolution, the Liberal party under Gladstone's leadership having again come into power, though by a small majority. Home rule for Ireland is at the front, but no decisive legislation has as yet been passed, nor have plans been presented which are likely to command popular assent.

In France the government in the early part of the year had a sharp collision with leaders in the Catholic Church, which was settled by the Pope declaring in favor of the republic. The French ministry has been repeatedly overthrown, and at the present time the country is in great excitement over the exposure of vast frauds in connection with the Panama Canal scheme, in which many of the highest officials are implicated. But these experiences show that the republican government has secured for itself strong foundations and that there is still a conscience in France which, if roused and enlightened by Christian truth, may give to that country leadership in Europe.

Spain has been disturbed by social discontent and municipal scandals and its ministry, which had been in power for two years, has recently been compelled to resign. Belgium has been exercised over efforts to secure popular suffrage and mobs have clamored for it in Brussels and other cities. It is almost certain that the constitution will be revised and suffrage granted.

In Germany the emperor has made some startling statements and has declared it his policy to increase the defenses of the nation. This policy is sharply discussed but has not yet been adopted. Italy's financial problems have occupied her attention and kept her busy. Turkey is weak as ever and lives by sufferance. Russia has been visited by a terrible famine, in which she received from the people of the United States substantial assurances of sympathy in the shape of many shiploads of provisions. She has driven out many thousands of Jews with cruel persecutions, has been frightened by nihilists and is threatened by restlessness in her large army wearied by idleness.

Asia is awaking to the closer contact of Christian countries, especially of those nations which feel the touch of American life. A two weeks' journey is now sufficient to connect New York with Yokohama. The northern part of this continent is becoming the great highway between Europe and Eastern Asia. Japan has been passing through the experiences incident to the organization of a new popular government. In China there have been extensive famines, in which hundreds of thousands have died of starvation, but little is thought of it by the Chinese people. In the northern province of Hunan there have been bitter persecutions of Christians, which the government has feebly checked. Egypt's ruler has died and is succeeded by his son, but Egypt is subject to England and the world is more interested in the records which may be discovered in her tombs than in any further additions she is likely to make to history.

Africa is still cursed by slave traders and by rum from the United States and Europe. France has conquered Dahomey and proposes to possess it. The nations which have partitioned that continent among them have less interest in their possessions than at first, though the proposal of England to withdraw from Uganda has called forth so great opposition as to delay that step. Mars has approached so near to us as to excite much comment and speculation as to its character and inhabitants, but it is now withdrawing into space as rapidly as it approached.

Altogether, while the last year has been one of peace among the nations it has been marked by decided movements; in the Christian religion, toward candid investigation of truth, toward tolerance and unity; in moral reform, toward insistence on integrity and purity of life as the condition of living in peace in the social order; in education, toward larger opportunities for study open to all classes and both sexes, both in the higher institutions of learning and outside of them; and in government, toward democracy, the participation of all the people in the management of their own affairs.

Many who have been leaders in the world's life have passed away during the last year. In our own denomination we turn to the names of Drs. W. E. Merriman, A. L. Stone, R. B. Howard, secretary of the Peace Society, Professors L. F. Stearns of Bangor and J. A. Benton of the Pacific Seminary, Presidents F. T. Ingalls of Drury and E. A. Tanner of Illinois College, ex-President Noah Porter of Yale and Dr. Henry Allon of London. The most noted name in any other denomination is that of Charles Spurgeon. In the Catholic Church the list includes

Cardinals Manning, Lavigerie and Simeoni; in the legal profession Justice Bradley, Edwards Pierpont and Theodore Dwight; in surgery, Sir Morell McKenzie and Dr. D. Hayes Agnew. Eminent in the literary world were Tennyson, Whittier, George William Curtis, Ernest Renan, E. A. Freeman, Amelia B. Edwards, Rose Terry Cooke. Cyrus W. Field is famous for having laid the Atlantic cable, William Astor and Jay Gould for having left many millions of dollars, while the death of the Duke of Clarence in England and of Mrs. Harrison in this country brought sadness to two nations.

[Prayer Meeting Editorial.]

WHAT TRUE RELIGION IS.

This is a natural and proper subject of reflection, especially at the opening of the year. Apparently it is one in regard to which misunderstandings are needless, yet no one can study his fellowmen or himself carefully without discovering that they exist and do grievous harm. It is bad enough that we should fall into occasional sin, yielding to the stress of sudden and beguiling temptation and abandoning loyalty to Christ temporarily yet not of set purpose. It is far worse when actual misconceptions of the principles of right and wrong are allowed to gain control over us and to shape our lives. In the former case we usually perceive before long that we are astray and strive to return to the way of duty. In the latter there is not only the probability that we shall receive and do greater harm but the likelihood of our reform is less, and the endeavor to resume our right relations to God necessarily is far more difficult.

The failure to appreciate what true religion is is due chiefly, like other forms of sin, to a perverted will. It may be due, and often is, to imperfect spiritual enlightenment, but ordinarily it is owing much more to our unwillingness to do what we know ought to be done. We assume that because we hold particular theories of truth or duty, and believe ourselves to be both wise and sincere, everybody who does not hold the same views is wrong and is to be condemned and opposed. We try to compromise with God. We consent to do our duty in part but insist upon refusing to do it in full. Sometimes we allow ourselves to suppose that if we read our Bibles and pray regularly, are constant at church and give to the poor, we are true Christians.

These, indeed, are essential duties. But they are not all. They may be performed zealously by him who lacks conspicuously the temper of Jesus Christ. They are thus performed by some of the meanest of men. True religion consists in possessing and exhibiting the spirit of Christ. A real Christian tries ever with growing earnestness to regard himself and others from God's point of view. To the habitual, hearty observance of outward religious obligations he adds the effort to be penitent, pure, noble and full of holy love within. He recognizes his obligation to be just and strictly truthful. He scorns to gain his ends by sharp practices. He restrains his tongue from bitter, sneering utterances. He does not talk much about loving others but he loves them so that they feel it. Self-interest is controlled and he abounds in prompt, willing service.

There can be no better beginning of the

opening year for any of us than to try to appreciate fully the wide difference between apparent and actual religion. We may be sure that it is plain to those who are not Christians and are watching us to see whether we really belong to Christ or only suppose that we are His. For their sakes as truly as for our own, let us not deceive ourselves.

THE WEEK IN REVIEW.

Mr. Cleveland has deemed it best to publicly avow his conviction that the Democratic majority in the Legislature of New York ought to elect to the United States Senate "a man of training and experience in public affairs" with "clear ideas concerning the important questions which confront the party," and this because the party has an "arduous task" before it, demanding a representative in the Senate who will be able to advance and defend the principles for which the party stands and to which it is pledged. Such a statesman Mr. Cleveland fails to find in Mr. Murphy. This characteristically bold, far from politic, utterance of the president-elect has precipitated a conflict within the party in New York which alarms the leaders at Washington, for no matter what the decision of the Legislature may be a rift has been opened that may prove to be a chasm. Good men everywhere must sympathize with Mr. Cleveland. If Mr. Murphy is set aside in deference to Mr. Cleveland's opposition he will be in a position as chairman of the State committee to secure revenge sooner or later. If chosen, he will join with Mr. Hill in thwarting in the Senate the wishes of the executive. Though a local fight it has national bearings, hence this extended comment. May the better triumph over the baser. Governor Flower cannot be credited with any help in this direction, for he has reappointed Judge Maynard to the highest bench in the State, notwithstanding his repudiation by the lawyers of New York City.

It is extremely doubtful whether anywhere in Christendom there has been a spectacle similar to that witnessed in this country during the past week. The Christmas vacation has been selected as affording an opportunity for educators to assemble, hence we have to note the annual or semi-annual meetings of the students of church history, folk-lore, psychology, zoölogy, pedagogics, modern languages, and the advocates and exemplars of university extension. Gathered in many and distant cities these specialists have done much to widen not only the range of their own knowledge, but also to stimulate the curiosity and research of the people. Even more important have been the nine conferences to discuss and prepare the ideal curriculum for secondary schools, held at Ann Arbor, Vassar College, Washington, D. C., and Chicago, which have been attended by the leading principals and professors of the best secondary schools of the country as well as the most distinguished college professors and presidents. Each conference discussed such practical questions as: "At what age should the study which is the subject of this conference be first introduced? How many hours a week for how many years should be devoted to it? In what form and to what extent should the subject enter into college requirements for

admission? Should the subject be treated differently for pupils who are going to college, for those going to a scientific school, and for those who, presumably, are going to neither?" These important conferences have grown out of the conviction that the weakest link in our educational system is the secondary school curriculum. The concentrated wisdom of such gatherings ought to evolve a remedy.

To the sneers of the European who asserts that gross materialism is characteristic of the people of the United States Prof. H. von Holst, the eminent German and historian of our constitutional development, now a professor in Chicago University, replies: "Nowhere in the world is a higher grade of idealism made more tangible and popular than in the United States by the regal gifts of its private citizens for the creation and support of educational institutions for the people." Professor von Holst is right, and several events of the week prove the truth of his statement. John D. Rockefeller has added \$1,000,000 to the endowment of the University of Chicago, to which, within four years, he had previously given \$2,600,000. Dartmouth College has been the recipient of \$180,000 from Dr. Ralph Butterfield, one of her sons, class of '39. Miss Mary Garrett has given \$400,000 to endow the Women's College of Medicine at Johns Hopkins University, Baltimore, while Gammon Institute in Georgia has just become the legatee of an estate valued at \$750,000. Mr. George W. Vanderbilt has given his art gallery building, valued at \$100,000, to the American Fine Arts Society of New York City. Partially recorded private gifts of \$2,430,000, made known to the world within 168 hours of each other, scarcely support the theories of those who scoff at tendencies toward selfishness and materialism.

At a time when reports from Finland and Russia tell of starvation, from England and the Continent privation and business depression, it ought to be noted with unusual gratitude by every inhabitant of our land that we have just closed a year of marked prosperity and are entering upon one that need not be less prosperous if our legislators in Washington will regard the demand of the people for a repeal of the law which is steadily undermining our credit. Whether judged by the total volume of business (ten per cent. larger than in 1891), the earnings of our railroads (5.5 per cent. increase), the value of exports (not far from \$70,000,000 in excess of 1891), the number of failures in business (less than in any year since 1886), the number of new industrial plants established, the record of the year 1892 is unparalleled. Corroborative evidence of the prosperity is furnished by the estimates of conservative men, who name \$150,000,000 as the sum of the Jan. 1 interest payments throughout the country. Contrast this with the failure of English investors to secure interest from or save the principal invested in South America and Australia, and the constantly diminishing returns upon capital invested in manufacturing and agriculture in England! Contrast it with the statement of the *Economist* that securities on European exchanges have declined \$500,000,000 since the opening of the Panama Canal scandal. That

the largest proportion of our prosperity will come to Christian business men will scarcely be questioned. Will the treasures of missionary societies, churches, philanthropic and reformatory agencies feel a corresponding gain?

The restoration of Dr. McGlynn to his priestly office, by Mgr. Satolli, is not accepted with docility by many of the laity and clergy of the church, and their mutterings are finding vent in the secular press in a way that is said to vex the Pope in Rome and displease those rigid disciplinarians who dislike any public display of insubordination. That no public retraction was required, that Archbishop Corrigan's wishes were not considered, that Dr. McGlynn continues to preach single tax theories in Cooper Union, are facts that are far from satisfactory to the friends of Archbishop Corrigan, and they are saying so in a way not calculated to cultivate the traditional spirit of loyalty and coherency within the church. Details of the long conflict between the Gibbons-Ireland party and the ultra-conservative faction are being made public, and nothing but a frank, bold statement of the details in the McGlynn case and a reiteration by the Pope of his purpose to strengthen the hands of Archbishop Ireland seem likely to end the insubordination. The Pope must show his hand and his decision will strain the loyalty of either party. That the drift of proselytes is not entirely toward Rome is proved by the marriage of one of the clerical instructors in the Catholic University in Washington to the daughter of a Protestant clergyman, this act, of course, sundering his tie with the church.

Mr. Gladstone has celebrated his eighty-third birthday and disappointed those politicians who hoped for the weakening of his health or a cessation of his life before he could enter upon constructive reform legislation for Ireland. It is pleasant to be able to record a softening of the asperities of opposition and criticism and a generous tribute to the venerable statesman from almost every voice, even the *Times* joining in the chorus. The explosion of dynamite at Dublin Castle has been so vigorously denounced by every faction of the Irish, not omitting the Fenians, and the evidence is so conclusive that it was the work of personal malice, not racial hate, that it has failed to damage Ireland's prospects for remedial legislation as much as the Tory leaders hoped it would or the Liberal leaders feared it might. The cry for a degree of home rule comes up from India as well as from Ireland. Seven hundred delegates assembled in Calcutta have met in their annual national congress and recorded the growing desire for representation as well as taxation, for the right to legislate upon local affairs.

The events of the week in France have not materially affected the situation either for better or worse, unless it be considered an indication of hope that the republic simply has preserved its life for a week. The agglomeration of anarchists, socialists and collectivists now acting with some, if not perfect, harmony, under the control of a committee of public safety, and holding daily meetings at the *Maison du Peuple*, is a body with dangerous possibilities, only

awaiting the opportunity to begin a new reign of terror. Whether they are responsible for the fatal explosion of dynamite at the prefecture of police on the morning of Dec. 29 is not proved but is probable. The attitude of the Pope during these past weeks has been eagerly watched and, to his credit be it said, he has let it be known that his indorsement of the republic was a matter of conviction not of policy. Whether Russia is as kindly disposed toward France now as she has been is an open question. Articles in the Russian press, probably inspired, disparage the French alliance. Be this as it may, it is certain that the Triple Alliance is watching every development in Paris. Out of the din of possible impending revolution there comes the tribute of praise to M. Pasteur, the eminent scientist, given by the French Academy in a remarkable demonstration.

IN BRIEF.

Pastoral letters are in order. Several excellent specimens have reached us. They serve desirable ends.

How would it do to make new resolutions this year on the qualitative rather than the quantitative basis?

John D. Rockefeller used less than thirty words in pledging to the trustees of Chicago University his latest gift of \$1,000,000. Brevity sometimes, yea often, is the soul of generosity.

A subscriber wishes to know why we do not insert in our Handbook dates for the churches to make contributions to the seven societies. It is because the officers of these societies do not favor any arrangement of definite dates for all the churches.

The public did not go wild over the chess contest between representatives of the different colleges, but the tournament seems to be quite as consonant with the things for which educational institutions are supposed to stand as those sanguinary affairs in which "high kicking" and "flying wedges" are the prominent elements.

The able article on page 12 on the American Sunday is by a priest of the Catholic Church. We hope it represents the sentiments of a majority in that church. We are sure Protestant Christians generally, and far-sighted citizens of every religious persuasion, will agree with it.

Our Chicago correspondence this week notes the progress of Roman Catholics in that city and in St. Paul in establishing churches for colored people. That denomination has boasted that it has no color line, but the explanation of its work in these cities must be that colored people prefer to draw such a line and the Catholic Church yields to their demands.

Both the Church Building Society and the American Missionary Association will welcome the plea on our 13th page for more money to build Congregational churches in the South. The fact that the article is written by a prominent official in the Methodist Episcopal denomination adds to its effectiveness, while it is an expression of fraternal interest.

Many churches and Sunday schools are putting the emphasis on giving rather than receiving at Christmas. At Phillips Church, South Boston, six large baskets of presents for children in Dakota were brought in at the time of the regular collection. At Berkeley Temple, Boston, and at Lexington there were managers built in the front of the audience-rooms where the gifts were placed.

Rev. Dr. John Hall of New York has re-

ceived multitudes of begging letters, not only from different parts of the United States but from foreign lands and in foreign languages, because of reports that he is receiving an enormous salary. His son states that he has never received a salary of \$20,000, and that his entire fortune, including life insurance, does not equal many of the sums asserted by imaginative correspondents to be his annual income. So seldom is a minister regarded as overburdened with riches that perhaps Dr. Hall will get less sympathy than he deserves from brother clergymen on account of his being made the object of a babel of importunities for money.

Jewish merchants profit by the celebration of the advent of Christ and do not hesitate about conforming to the practices of Christians if thereby their revenues may be enlarged. Neither can unbelievers escape from recognition of the day. The infidels of Chicago met on Christmas evening and listened to a Christmas lecture from which the quotation following is made, not because it is true but because it is amusing:

We [skeptics] have given the world the United States of America, the great republic, that republic which Christianity is today combining its forces to destroy. In all its splendor, in all its originality it sprang from the brain of the grandest free thinker of the ages—Thomas Paine.

The sketch of Mrs. Albert Bowker, on another page, is the first of a series which we shall print this year on women who are prominent in religious, reformatory or literary life. It is fitting that her work should be emphasized just at this time when the Woman's Board of Missions, which was organized mainly through her efforts, is about to observe its twenty-fifth anniversary. The public exercises will be held Wednesday and Thursday of next week in Park Street Church, Boston, and the occasion promises to be of unusual interest. Among the speakers who are expected are Rev. John G. Paton, the devoted missionary to the New Hebrides, and Mr. and Mrs. Wishard, whose tour around the world in connection with Y. M. C. A. interests has given them an exceptional opportunity to see the work at many missionary stations.

The day approacheth, we fear, when it will be useless for man or woman to attempt to govern the use that may be made of one's portrait. For two years the heirs of a good woman, formerly resident in New York, have been endeavoring to prevent a local society from erecting a statue commemorating her virtues, and they have done this, not because she was not worthy of a memorial but because they felt that the initiative in such a matter should come from a higher source and the family be allowed to decide upon the delicate questions involved. Public opinion has upheld the heirs in their contest and it will do likewise in the case of the well-known woman in Chicago whose husband is protesting against the calendars, issued by a local brewery, which are adorned with his wife's portrait, placed there without her cognizance much less her consent. The naïve comment of the president of the brewery, when informed of the husband's wrath, "We certainly make a good brand of beer and there should be no objection," saves the incident from being entirely didactic and adds the spice of humor which makes it unforgettable.

STAFF CORRESPONDENCE.

Boston, Jan. 2.

To launch a new club in these days seems something of a venture and requires not merely a distinctive field but vigorous pushing. The Pilgrim Association, however, appears to meet these two tests, and now that it has held its first formal meeting and is officered and organized for work the vari-

ous kinds of service which such a society can render become more apparent. About fifty men took supper at the Tremont House last Wednesday and chose Mr. S. B. Capen president and Rev. W. R. Campbell secretary of the association. Its membership is limited to Boston churches and for the present cannot exceed 100 pastors and laymen, each church being apportioned a certain number. The two objects to further which the association is called into existence are Congregational church extension and municipal reform. In the latter endeavor it is expected to establish as broad a federation as possible with similar clubs in the city and leaders in other denominations, including the Episcopalian, Unitarian and Universalist, have signified not only their willingness but their desire to join such a movement.

It is to be hoped that this new association will give some thought to the problem of intensifying the life of existing church organizations as well as to planting new ones. The record of additions on confession of faith to the thirty-one churches in Boston during 1892 is not altogether encouraging from a comparative standpoint. The total was 329, as against 512 in 1891. The churches receiving twenty or over were: Berkeley Temple, 56; Phillips, South Boston, 33; Boylston, 26; Highland, 20; Pilgrim, Dorchester, 20; Swedish, 20; while the Norwegian Church received 19.

Those members of Shawmut Church who are interested in its reorganization on the free pew basis have lost no time in choosing a leader. Last week the church extended a unanimous call, in which the society will doubtless join, to Rev. W. E. Barton of Wellington, O. A young man, with five or six years of pastoral experience, he is known as a thorough scholar and a very acceptable speaker, having been in wide demand in Ohio for public occasions. Dr. Webb was with his former flock last Sunday and preached with all his old-time power and acceptance. Park Street is having some excellent supplies, Rev. I. J. Lansing being in the pulpit last Sunday and Dr. Cuyler the Sunday before, but all hope of securing Dr. Pentecost for pastor has been abandoned. Union Church rounds out the year with the admirable record of \$10,000 in benevolence, which is a considerable advance on previous years. The high water mark of Sunday school attendance was 390.

The circular just issued by the Andover House Association is one that will gratify the friends of that pioneer in Boston's social settlement work, for so thoroughly has the idea become rooted in the city that though the Andover House is just ending its first year of work it now has companion settlements, one established by Boston University on Poplar Street, another by the Women's College Settlement Association on Tyler Street, and Dorothy Hall—named after Dorothy Lynde Dix—a settlement of women associated with the Barnard Memorial Chapel.

Throughout the summer the work of the house was confined mainly to the distribution of good literature and the meetings of the girls of the neighborhood for the collection and distribution of flowers among the sick, the aged and the poor. With the autumn the work opened up with energy, partially owing to the increased resident force, also

to the return to the city of the faithful band of associate workers. The boys' clubs which flourished last winter were transferred to more suitable quarters and three classes in carpentering and drawing and regular gymnastic drill have supplemented, but not excluded, the amusement offered by games and play. Competent helpers are dealing personally with the 100 boys now enrolled, and educated youth are gradually getting a grip upon the street arabs through simple, natural methods.

The house itself is utilized for girls' clubs, frequent evening conferences with young men and women, where current events are discussed or standard authors are read, songs sung or social intercourse facilitated, and from time to time groups of the neighbors are invited in to simple, elevating entertainments in which the students from the New England Conservatory of Music are proving valuable helpers. In addition to the work done in the clubs and in the house, and equally important, is the personal work of the residents, who are co-operating with the various uplifting agencies in the South End and following up specific lines of investigation into the social conditions of the neighborhood. One resident has studied the "social evil" which so flaunts itself in the South End, and his report, rendered to a group of interested reformers, did much to create the sentiment which recently compelled the aldermen of the city to suppress indecent posters.

As indicative of the widespread interest in the movement it may be of interest to note that a lady in Albany has given \$250 to establish a sociological library. The residents are grateful for the patience and sympathy shown in the long and uncertain beginnings that are inevitable in any such work. They are hopeful and need simply that sympathy and financial support which they have a right to expect from the community.

CHICAGO, Dec. 30.

It has been the coldest Christmas in these parts since 1884, the mercury falling thirteen below zero. There has been unwonted life and brilliancy on the streets during the holiday season. Public health and prosperity have reached their high tide. It only needed the Apollo Club recital of Messiah at the Auditorium to "touch with emotion" all the outward splendor of these advent days. On Wednesday night the concert was *exclusive* in a good sense, being for the wage-workers. Tickets were sold at a nominal price to those whose weekly wage is not over \$15. The following night the same concert was given to the holders of season tickets, which sell at a premium. Thus the magnificent Auditorium and the *elite* musical club of Chicago serve the common people first, who always hear the best gladly.

Forefather's Day was distinguished by just one sermon. It was in the New England Church this strange event happened. The pastor, Dr. J. G. Johnson, reported that when he apologized for taking up so worn a theme a deacon replied that it was the first Forefather's Day sermon he had heard preached in that church. Though the Chicago pulpits so nearly failed in telling to "their sons' sons" the story which

Crowds in a day the sum of ages.

the Congregational Club did its best to keep memory green. The orator, Dr. G. H. Wells of Minneapolis, spoke eloquently of the spirit of the Pilgrims still alive and of the larger tasks set before this type of Christians in the present age to conquer materialism by spirituality, to escape servility and suffer for conscience's sake and to provide for public intelligence.

The death of Mr. Henry N. Holden of the First Church removes another of the lay leaders of Congregationalism to whose consecrated business faculty and Christian devotion the goodly fellowship of churches hereabouts owes so much. While the Catholics begin to confess and lament the great waste of lay power in their church, do Congregationalists yet measure at its full worth and extent the service of men who, while princes in business, honor themselves by being fellow-servants with Christ in His church?

A good idea is contagious even with the Catholics of Chicago. Prominent laymen have organized the Columbus Club. Its members held a meeting at the invitation of Rev. Father Tolton, the first colored priest ordained for the United States. He is pastor of the new colored Catholic church. It is proposed to build a fine church for this people at the corner of 36th and Dearborn Streets. One might hope that the success of the enterprise may exceed that of the Immanuel Church, which the City Missionary Society has been bringing up by hand this score of years. Possibly a Congregational colored constituency may develop a vigorous life later on. It is evident that the Catholic Church means to bend its energies to reach the colored race. Recently Archbishop Ireland dedicated with great solemnities the Church of St. Peter Claver at St. Paul, Minn., for the use of colored Catholics. This organization five years ago numbered but seven members. It has increased to several hundred if reports can be credited.

The University of Chicago is striving to live up to the motto, *Pro bono publico*. The first of January a system of evening and Saturday classes is to be set in operation. They are intended to enable public and Sunday school teachers, theological students and ministers, newspaper men and bankers, doctors, engineers and architects to gain admission to the university and obtain high grade instruction at hours when they are free from their usual callings. Classrooms have been engaged at the Newberry Library on the North Side and at the Chicago Academy on the West Side, while South Siders will be accommodated at Cobb Lecture Hall on the university campus. The friends of Lake Forest University, located about twenty-five miles north of Chicago, are in a disturbed state of mind over President Harper's proposal to locate the great Yerkes telescope at Lake Forest on condition that in exchange for the honor of having the new observatory the college there become an undergraduate department of the University of Chicago. Presbyterian pride and college sentiment for a name so dear as Lake Forest are likely to revolt in spite of the glittering prize held out by him who is named "the Napoleon of Education."

Notwithstanding the candid acknowledgments made from time to time of "the horrible pit and miry clay" condition of city

politics and public offices, yet it may be doubted whether there is anywhere else more of civic spirit or a readier response to citizen obligation and opportunity than right in Chicago. The week before Christmas a mass meeting of citizens was held at Central Music Hall in the interest of clean streets. A citizens' committee of one hundred was appointed, with Franklin MacVeagh as chairman, to agitate this matter of public weal in the thirty-four wards of the city. Some startling facts were allowed to escape the sealed lips of officials in the candor of Mayor Washburne's speech. He denounced partisan elections in municipalities, exposed the rottenness of the spoils system, made a clean breast of the waste of public moneys as city government is now abused, and charged it home upon the citizens themselves that their streets are so untidy and unclean since they throw refuse and litter upon the pavements and maltreat the parks like so many barbarians. Looking out upon Dearborn Park, as centrally located as "the heart of Midlothian," and viewing the tattered, soiled newspapers thick "as leaves of Valambrosa" strewn the ground, the Chicagoan might take up the lament of Dante's spirit in purgatory:

From my own sowing such the straw I reap.

Still, when it becomes known that Chicago contains 868 miles of improved streets and has 3,000 miles of alleys to clean, for which the appropriation available amounts to only \$178,000, the wonder is that she shows as good a face to the world as at present. New York has but 374 miles of paved streets and alleys and her street-cleaning department expended \$1,511,000 last year. Mayor Washburne favors the special assessment plan, with estimates that for the sum of \$6.25 per annum every owner of a twenty-five foot lot can have the street fronting his premises sprinkled three times a day and cleaned each second day.

The Ministers' Union on Monday was but a meeting of "the remnant," for it was the legal holiday and the brethren had not grace enough to sacrifice the sport at home to attend a serious symposium at the Pacific Hotel. "The few, the immortal names," who did attend were richly repaid. Prof. Graham Taylor spoke on *The Person of Christ in Christian Experience*. Christian experience, he said, is only beginning to be made a subject of scientific investigation. In Germany great attention is directed toward experiential theology. At Hartford Seminary such a professorship exists. Experiential theology aims to gather and classify the data of the Christian life, beginning with its heredity in parentage, baptism, early training, environment, conversion, church relationship, etc. The sources of this comparative study are found in the extensive field of modern Christian biography. Much material is also being accumulated in data gathered at Hartford and Chicago Seminars from the students. It is impossible to report the impressive manner in which Dr. Taylor enlarged upon his theme. The consciousness of Jesus in one's daily life was attained, he said, by the first disciples in a more vivid, realistic sense after the Lord's ascension than before. This consciousness of Jesus' presence should fill the church always, never more than now.

Q. L. D.

THE CLOSING CENTURY.

BY JAMES BUCKHAM.

Century of plan and thought
Unto full fruition brought,
Thou hast wedded mind and hand;
Thou, with noblest genius rife,
Still hast felt the claim of life.
Art is great, but life is grand!
Thou hast had thy seers divine.
Browning, Tennyson were thine,
Bryant, Lowell, Emerson—
Poets loved from sun to sun.
But thy greatest and thy best
Were those souls of high beheist,
Souls that strove with noble pain,
Clarion voice, impassioned strain,
Gave the blood of heart and brain,
To undo sad slavery's chain;
Souls that for humanity
At God's altar bent the knee,
Till from out the love divine
Men have seen the new hope shine;
Souls that for sweet love stooped low,
Took the palsied hand of woe,
Raised the fallen brother up,
Shared life's bread and filled life's cup;
Souls whose labor was to bind
God's strong giants, steam and wind,
Lightning and unfettered stream,
To man-crushing wheel and beam.
O, for these we honor thee,
Grand, life-crowning Century!
Thou hast uttered truths sublime,
Thou hast graced the age with art;
But thy ministries of heart
Are the heritage of time!

Not for wealth we honor thee,
Not for song or chivalry.
More than pagan age of gold,
More than knightly days of old,
More than all since time began,
Honor we THE AGE OF MAN.

CURRENT THOUGHT.

AT HOME.

Nicholas Murray Butler, editor of the *Educational Review*, in the current issue, reviewing Felix Adler's recent book on *The Moral Instruction of Children*, says: "It may as well be admitted that this question of religion in public education is of the first importance. In England the voluntary or sectarian schools are contesting every inch of ground with the board or public schools. In France sectarian schools are growing more rapidly than those supported by public taxation. In Prussia the question nearly provoked a political crisis a year ago. In at least a third of the States in this country the issue between sectarianism and public schools from which all religious teaching is excluded has been more or less formally joined. The reply that is constantly heard is, 'No union of church and state,' but this is empty verbiage. It settles nothing. In a country where every man is free to hold such convictions as he chooses, and is also a citizen, how is a separation of church and state, or, to put it differently, of the same man's religious and non-religious opinions, possible? It is obviously impossible. The two are inextricably intertwined. This is the real difficulty in adjusting the public treatment of religious questions in a democracy. This is why Archbishop Ireland's suggestions on the subject, whether final or not, are timely and should be candidly considered."

What May the Working Man Ask of the Minister? is a question which Rev. John P. Coyle asks and answers in the January *Homiletic Review*. Mr. Coyle believes that "in this age of democracy the man who needs to condescend to get on a common footing with the wage-earner has a natural blemish which unfits him for the sacred office of the Christian ministry. . . . The one thing worse than a clerical snob is a church full of snobs. . . . Unless he would degenerate into a demagogue, the minister must be in sympathetic

relations with the employer as well as with the employé. . . . The minister who is well enough known so that his neutrality is not attributed to cowardice is well situated to play the part of conciliator. . . . On the other hand, he is ill fitted for the part of arbitrator. . . . Jesus refused to arbitrate because it would interfere with higher offices, which same higher offices pertain to the minister."

The *Christian at Work* rejoices to find that Professor Briggs's definition of his doctrine of "progressive sanctification" rejects the doctrine of *post-mortem* probation and the dogma of purgatory, but consists in describing the middle state to be "an attractive, industrious holy life, a progress in grace, in knowledge, in all perfections." Adds the editor: "The sinless character of the believer immediately after death being conceded, what matters it whether the growth in grace and knowledge and development in the spiritual life begins before or after the judgment?"

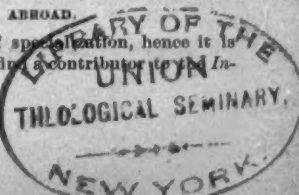
The *Herald* and *Presbyter* scoffs at the idea of a split in the Presbyterian ranks: "There are not enough ministers in our church who believe in the errancy or 'historic untrustworthiness of Scripture' to make a respectable presbytery. If there should be a new church its war cry will be 'liberty.' It will stand for the right of men to teach that the Scriptures are historically untrustworthy or any other doctrine they see fit." The January *Review of Reviews* remarks that "the work of Dr. Briggs and Dr. Smith would seem to have had no very immediate bearing upon the case of the plain man who tries to order his life by the practical teachings of the Scriptures. Theories of inspiration are extremely difficult to formulate intelligibly, and every minister has his own. Differences lie chiefly in the meaning men place upon certain words. . . . The heresy-seeking instinct is one that every man should always try his best to choke down, whether in theology, in medicine, in political economy or in any department of science or art."

The *Churchman* indorses Bishop Potter's position on the Sunday opening of the Columbian Exposition as expressed in the October *Forum*: "Exactly similar questions as to Sunday opening of museums, pleasure grounds, art galleries and the like have been threshed out in England, decided affirmatively, tried experimentally and accepted so finally that nothing but a moral revolution can reverse the decision. Bishops and clergy and laymen and Nonconformists, in overwhelming majority, support and applaud the result." But the *Christian Advocate*, discussing the suggested repeal of the congressional prohibition of a Columbian Exposition open on Sunday, says: "If Congress wishes a French Sabbath, French morality, French anti-religion, French susceptibility to hysterical paroxysms, it can contribute mightily to it by repealing this prohibition and placing the national sanction far more emphatically and distinctly upon Sunday opening than if it had never said anything about it at all."

The *Michigan Catholic*, commenting on Mgr. Satolli's deliverance upon the "parochial versus the public school question," admits that "his discourse ought to induce us to look facts in the face. It will be no consolation in the future to discover that thousands of Catholics have been lost to the church simply because we followed a determination to consider them lost the moment they entered the public school. It is written that 'out of hell there is no redemption.' It is only a fanatic who would apply this legend to all those schools into which Catholic children are forced by the fact that there is no magnificent endowment to provide Christian education for them."

ABROAD.

This is a day of speculation, hence it is not surprising to find a contributor to the



dependent asking whether it is not better to select with more discrimination men who are to offer prayer on great occasions. "We look for a preacher to preach, but so long as there is sterling ministerial character we look for no special gift in those appointed to pray on great occasions. It would be right in the line of Congregational tradition to have asked a Lord Bacon to write *De Imitatione Christi*, or an Oliver Cromwell the Saints' Everlasting Rest. Prayer has its own vocabulary, its own tone, its own peculiar atmosphere. Let us have done with asking a man to pray because we greatly respect him, or admire his other gifts, or because of considerations of etiquette."

The *Christian Guardian* (Toronto) opposes the annexation sentiment now so rapidly crystallizing in Canada. It believes in "stopping the leaks, mending what is wrong and steering right on, rather than desert the ship." It looks forward to independent nationhood as the natural destiny, and assures the papers in the United States which are advocating annexation "that the extent of the sympathy with the movement is very much exaggerated in the reports they receive."

SOROBY CLUB SKETCHES.*

I. THE ENGLAND WHICH THE PILGRIMS LEFT.

BY REV. MORTON DEXTER.

In the series of papers of which this is the first it is intended to state, briefly yet clearly, the principal facts in the history of the Pilgrims. It is desirable to explain at the outset how there came to be any Pilgrims. A short study of the religious condition of England during the fifteenth and sixteenth centuries therefore is first in order.

Previous to and during the reign of King Henry V. [1413-22] there had been a considerable growth of Protestantism, due to the Lollards or Wickliffites. But it had been so far suppressed by the Roman Catholic authorities as to be confined chiefly to the lower classes and to be maintained safely only in secret. When Henry VIII. [1509-47] came to the throne England was distinctly Roman Catholic. But, about 1529, exasperated by Pope Clement's refusal to sanction his divorce from Queen Katharine, Henry assumed the headship of the English Church and severed its formal connection with the papacy. This was the origin of the present Anglican Church. But it did not render that church Protestant, although Protestantism took some advantage of the secession and began to revive. Most of the Protestants became known thenceforth as Puritans, because of their wish to purify and reform the state church. But they were suppressed sternly. Chancellor More and Bishop Fisher prosecuted them actively for not observing the church fasts, for not attending confession and the sacrament, for teaching children the Lord's Prayer in English, for reading forbidden books, especially Tyndal's translation of the Bible, and for condemning the notorious vices of many the state clergy, and not a few persons were burned at the stake for such offenses.

Under Edward VI. [1547-53], "good King Edward," the work of reform was well begun, but his reign was so short that little was accomplished, and his successor, "Bloody Mary" [1553-58], was in full sympathy with the most bigoted and cruel Roman Catholics. The worst practices of popery were revived and encouraged. All married clergymen were ordered to put away their wives. Nearly three thousand, including

many eminent men—for under Edward some Puritan ministers had been appointed to bishoprics and other high offices—were deposed and more than eight hundred fled out of England for their lives. The pulpits of all Puritans were ordered to be closed and two hundred and seventy-seven, including some women and little children, is the lowest estimate of the number of those burned at the stake for their faith during the five years of her rule.

Better things were hoped for from Queen Elizabeth [1558-1603], but there was little improvement. In some respects her reign was one of the most glorious in the history of England, or of the world, but the treatment which her Protestant subjects received is a shameful stain upon its record. Historians still are undecided whether she personally were a Roman Catholic or not. Apparently she was influenced more by supposed political necessities than by ecclesiastical or religious convictions. Nominally a Protestant, and certainly one so far as refusing allegiance to the Pope is concerned, she nevertheless allowed her Protestant subjects to be treated worse than any others. In letter many laws were equally severe against both Romanists and Puritans, but she claimed the right to dictate as to their enforcement, and was bitterly, and almost uniformly, harsh toward the Puritans. She did not hesitate to put a stop to legislation intended for their relief, and the infamous Star Chamber and Court of High Commission were allowed to pursue steadily their cruel work.

Uniformity in religious observances was insisted upon rigorously. The established clerical dress was required, although to the Puritans it was associated with superstition and idolatry. No Scripture except that prescribed could be read at public worship. A fine of twenty pounds a month was proclaimed for absence from the parish church. Regular attendants at church who met privately at home for Scripture reading and religious conversation upon holidays, when many evil practices were common, were punishable, and spies were appointed in every parish to denounce all offenders. Puritan publications were forbidden and sometimes publicly burned, and the printers, if detected, had their presses destroyed. A multitude of clergymen in sympathy with Puritanism were deposed and men ignorant and often depraved were appointed to fill their vacant places. About 1571 the House of Commons declared, in a formal address to the queen, that "for lack of true discipline in the church great numbers are admitted ministers that are infamous in their lives"; and in a petition to parliament for relief in 1586 the Puritan ministers asserted "the bishops have made priests of the basest of the people, not only for their occupations and trades whence they have taken them, as shoemakers, barbers, tailors, water-bearers, shepherds and horse-keepers, but also for their want of good learning and honesty."

Yet, in spite of this unhallowed license in instituting new clergymen, scores of parishes remained vacant. Sometimes there actually was no minister to bury the dead. Among the clergy in office there was such a dearth of fitness that for some time there was no one in so large a town as Northampton who could preach a sermon, nor was there one in the whole county of Cornwall, and a similar, although not so extreme, lack existed in London itself. Naturally large numbers of the population became practically heathen, yet the authorities took little or no notice of the prevalent immoralities

and applied almost their whole strength to crushing out Puritanism. Of course the Puritans appealed repeatedly to the ecclesiastical powers, to parliament and to the queen, but rarely with any success. Those who would have been glad to relieve them were too few and had too little power. As for the reign of King James I. [1603-1625], it only need be said that he continued, in general, the policy of oppression and declared that the Puritans were "insufferable in any well-governed commonwealth" and that he would harry them out of the land or do worse.

This historical outline, every statement in which is amply supported, indicates the intolerable condition of the English Puritans during the two centuries before the Pilgrims abandoned their native land. All Christians who conscientiously disagreed with the doctrines or practices of the state church were compelled to acquiesce in a prevalent condition of moral corruption and also submit to religious intolerance and civil persecution of the most cruel sort, or else fly the country. It requires no vivid imagination to conceive of their sufferings in detail and the most active imagination hardly can overdraw the picture. That none of the Puritans were indiscreet, needlessly regardless of law, or otherwise open to justly adverse criticism, is not asserted. In later years, when Puritanism had won control of England for a time, it exhibited too much of the same intolerance from which it formerly had suffered. But this was not until long after the Pilgrims had emigrated. Up to the time of their departure the Puritans were, to speak with restraint, as intelligent, orderly, devout, useful and patriotic citizens, with very few exceptions, as could be found in the whole land. It was the divine purpose that when the time for the transplanting of Protestantism to the new world should come, representatives of the best ability and purest Christianity in England should be prepared to undertake the task.

THE AMERICAN SUNDAY.

BY REV. JOHN CONWAY, A. M., EDITOR NORTH-WESTERN CHRONICLE.

The law of nature bids us worship God. The divine, positive law told God's chosen people to make holy the Sabbath Day. The early founders of Christianity changed the Sabbath from Saturday to Sunday. How is the principle of the old Sabbath and of the new Sunday, for it is the same, to be carried out? In other words, how is the Sunday to be kept holy? Its holiness is not promoted by opening the World's Fair on Sunday, nor by allowing saloon keepers to sell on that day, nor by running unnecessary trains and such like. Catholic theology teaches that we must abstain from servile works on Sunday and that we must go to mass. This much fulfills the letter of the law, but no more. All spiritual writers agree that whoso merely attends to the two things mentioned and spends the rest of the day in frivolous recreation certainly violates the spirit of Sunday and can hardly fail to be guiltless of sin. Non-Catholic theologians are at least as strict, if strict one chooses to call it. This does not mean that Sunday should be a day of gloom, for Christianity is a religion of sunshine.

Whenever the question of saving our American Sunday comes up we are almost invariably met with some irrelevant reference to the Puritans or to the Roundheads. The Puritan Sunday need not frighten any one. It is quite intelligible when we have the key to the history of

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that period. The Merry Monarch and his satellites did their share to make the Puritan Sunday possible. Their excesses naturally drove a severe and simple-minded people to another extreme. As we do not now blame the people of a ruder age for having burned heretics, so we do not hold the Puritans much at fault for the severity of their blue laws. Of the two extremes that of the Puritan of New England is preferable. The American people are quite willing that Sunday should be a day of joy and sunshine, but the joy must be such as is derived from nobler things and the sunshine that ungarish light which lends its mellow glow to the Gothic windows of grand cathedrals.

The claims of religion demand that man be not debarred from his right to worship God on the Lord's Day. To these claims the ordinary demands of business must give way. And it is one of the outrages of modern civilization that whilst respectable callings are suspended on Sunday saloons are sometimes permitted to ply their dangerous trade. Wearied nature unites with religion in its strong protest against any encroachment upon our Sunday. The energies of the toiling millions must be economized. There are evidences enough that the best thought of this country is against any infringement upon the Lord's Day. We can be active yet prayerful, progressive yet reverential. This nation is one of toilers. Those who do not work either by hand or brain are not worth taking into our calculation. It may be said to be a nation of working men. It is these who suffer most from a slighted Sunday and who gain most from a sanctified one and of all sections of our citizens Catholics suffer most from a violated Sunday. The reason is because they belong in great part to that class whom necessity compels to work whenever their employers bid them. If on Sundays factories were not worked and freight trains not run and saloons not opened there were far from being churches enough to accommodate our Catholic young men. I refer thus directly to the loss which a loose Sabbath entails upon the Catholic Church because I write from the standpoint of a member of that body.

In spite of the injury, religious, moral, domestic and physical done by an unobserved Sunday to the poorer portion of the American people, still those who plead for the widest and loosest Sabbath try to justify their position by the plea of benefiting the wage-earner. This is sheer nonsense. When Sunday ceases to be sacred the laborer will have to work on that day. The Sunday theater which the secularist demands for him has long since become an abomination. It may not be a violation of the substantial observance of Sunday, but it encroaches upon the province of the pulpit and it withers the bloom of religion upon the fair cheek of our American Sunday. The Sunday theater may put money in the purses of managers. It brings no joy to the heart of the poor, worn-out actors, and the bedraggled wage-earners by their presence thereat are keeping life in a principle which may ultimately end in their ruin. Those who work hard are entitled to enough time and money to enable them to go to the theater on a week night should they choose to do so.

The ethical life of man needs cultivation and development just as does his intellectual life. If any excuse be given to the grasping gold-hunter he will have no scruple in robbing the poor man of at least a portion of his Sunday. In that case the ethical life of the poor man will be lost, for the free

Sunday is the only day he has to nurture it. A similar fate awaits the family life of the poor man in case of any surrender of the Sunday.

In this discussion it is not a question between the Puritan Sunday and the more generously Christian day. Rather is the real fight between the Sunday of the Christians and the Sunday of the pagans. There is no danger of going back to Puritanism. Generals do not willingly give up a vantage ground to the enemy in time of war. There should be no concessions made, not even of the remotest ramparts, to the enemies of the Sabbath. There should be no thought of surrender of the Sunday, or any portion of it, to the clamor of the secularists. All Christian denominations might easily unite on this. And they would do well not to vie with each other in yielding any protection of our Sunday for the sake of passing popularity or cunning clap-trap.

The United States is as proud of its Sunday as it is of its public school system and the people should not permit anything which would tend to obscure the American ideal of the day of rest. Those men who tend upward try rather to strengthen the Sunday than otherwise. Many well-meaning people have been misled regarding the American Sunday because they have misapprehended the real point at issue. It is necessary to distinguish between public ethics and private theology, or that which is intended for private and individual application. In the latter case principles are laid down which are wholly meant for repentant sinners taken individually; in the former there is the question of directing the whole community. The principles of the one are clearly not intended to take the place of those of the other. There is just as much difference between them as there is between the mystic theology of John Tauler and the moral theology of Austin Lehmkühl. It is the difference between public or civic virtue on the one hand and private uprightness on the other. The strict observance of the Sunday is not a question of mere moral theology. It is not whether such and such an act is a violation of that rest essential to the religious observance of the Sabbath. Rather does the discussion turn on the permission or the prohibition of certain things, which may or may not be lawful but whose tendency is to weaken the Sunday. No one, for instance, contends that the opening of the World's Fair on Sunday afternoons is a violation of the Lord's Day but many thoughtful people think that it is an encroachment upon our ideal American Sunday for which the country would have to pay dearly. In a bright article published in the December number of the *Arena* Bishop Spalding does not dare to touch the principle at stake. There is no more danger of the advocates of a closed Sunday returning to a rabbinical Sabbath than there is that the Bishop of Peoria should accept a pagan Sunday. And if it were to be a choice between two evils thinking people would accept that which the tendency of humanity and the passing of time would of themselves correct.

The United States has not the word God in the Constitution but it has stamped Christianity upon its official life in a way that no European power can boast of. God's blessing is invoked on all our official proceedings. The chief magistrate of the nation and the governors of our States issue annual proclamations for Thanksgiving. Congress, State Legislatures and courts of justice are closed on Sunday. The spirit of the nation is clearly in favor of a generous

observance of Sunday, and no motives, least of all financial and selfish ones, should be permitted to turn this tendency in a downward direction.

At the Council of Baltimore, held in 1884, the Catholic bishops of this country pointed out the genesis of the European Sunday in the following remarkable words:

In traveling through some European countries a Christian heart is pained by the almost unabated rush of toil and traffic on Sunday. First, grasping avarice thought it could not afford to spare the day to God; then unwise governments, yielding to the pressure of mammon, relaxed the laws which for many centuries had guarded the day's sacredness, forgetting that there are certain fundamental principles which ought not to be sacrificed to popular caprice or greed. And when, as usually happens, neglect of religion has passed, by lapse of time, into hostility to religion, this growing neglect of the Lord's Day was usually made use of as a means to bring religion itself into contempt.

The church mourned, protested, struggled, but was almost powerless to resist the combined forces of popular avarice and Caesar's influence arrayed on the side of irreligion. The result is the lamentable desecration which all Christians must deplore.

If the United States wants a Sunday of that kind it will begin by letting down the remote barriers, by the Sunday opening of the World's Fair, for instance. I mention the World's Fair because it is the most public and the most prominent illustration. Any similar encroachment would be equally mischievous in principle, though not so far-reaching in the evil of its example. The honor of the nation is at stake. Whatever position the Columbian Exposition takes in reference to Sunday will be looked upon as reflecting the sentiment of the country. It is not a question merely for Chicago and its money changers—it is a question for the United States and for Christianity. We have no evidence that the poor man, or any other man, suffered because Philadelphia closed its exposition on Sunday; we have evidence that the United States advanced astonishingly in the estimation of the civilized world when an order was sent from the White House to close our national exhibit at Paris on Sundays. What if they did open their expositions at Vienna, Paris and Brussels? Their Sunday is not our Sunday. We do not follow them in other things; why imitate them in that which we know to be inferior to ours? Local interests must give way to national ones and material things must not be permitted to obscure the principles of the higher life.

CONGREGATIONALISM IN THE SOUTH.

BY REV. W. A. SPENCER, D. D., PHILADELPHIA, PA.

The census makes some startling revelations as to church work in the South and its lack. In fourteen Southern States, excluding Missouri, the Congregational church has 273 organizations and 174 church buildings, costing \$621,105, or an average of \$3,570. These furnished shelter to 13,463 communicants, or seventy-seven to each church building.

On the other hand, the five great States, Massachusetts, Connecticut, New York, Illinois and Ohio, contained 274,841, or fifty-three per cent. of the 512,771 Congregational communicants in the United States. Of the entire Congregational church property of \$43,355,437 these favored States contained \$26,582,090, or sixty-one per cent. Of the 4,868 Congregational organizations in the country these States contained 1,715, or thirty-five per cent., while of the 4,736 church buildings in the land these States had 1,926, or forty per cent. of the whole number.

In the entire country there were 132 more

organizations than there were church buildings, the favored States, however, having 211 more buildings than organizations. These surplus buildings were largely in the older States, New England alone having 277 more buildings than organized congregations.

The Congregational is the only church in the land having more church buildings than organizations, it having such a surplus in the six New England States and in New York, Illinois, Ohio and Wisconsin—ten rich States where Congregationalists have great wealth and New England enterprise has reaped a magnificent harvest. The denomination is, perhaps, the richest in proportion to its numbers in America, the average value of its church buildings being \$10,000 and the average in the five favored States being \$13,570. In these five States the Methodist Episcopal Church has an average value to her church buildings of about \$5,000, or one-half the average of Congregational buildings in the entire country and only about one-third the average of the Congregational buildings in the same States.

Contrast this splendid average with the average of the strongest churches in the South. If we count all the black and white members we shall best find the largest numerically, but if we count only the whites the largest church in the South is the Methodist Episcopal Church South. It also has its five great States in which more than half its wealth and numbers are massed: Texas, Georgia, Tennessee, North Carolina and Virginia. In these five States it has more than 7,000 buildings, their average value being, however, only \$1,600. What a contrast between the wealth of New England with its surplus and the struggling churches of the South whose richest belt is so poor!

The Congregational average in these same Southern States is more than twice as large as of the five best States of the strongest Southern church. That church has 2,400 congregations without a church building, while the Congregationalists have in ten States more buildings than would house all their organizations in these States, and in the entire country only 132 organizations more than church buildings.

Ought not the rich belt of Congregationalism to help the South at least to the extent of caring for her own unhoused children in the South? There are seventy congregations in these Southern States belonging to the Congregationalists who have no church building, and a very large number of others that owe their existence to the work of the American Missionary Association and who have a right to expect aid from the church that has called them to a new life intellectually and spiritually.

Around every Congregational school in the North cluster little churches that have grown out of the revivals in the schools. The same is true in a small degree in the South, but the neglect of church building has left the religious results of the schools to be scattered or lost. Thus we find in fourteen Southern States about one-quarter as many Congregational church buildings as are in Massachusetts, and almost as many surplus church buildings in Massachusetts as the entire number of church buildings in these fourteen Southern States. The surplus buildings in Connecticut would shelter the unhoused congregations of these fourteen Southern States with seven to spare.

Some one must shelter the unsheltered South. The Southern churches are growing so fast that they are unable to house their own converts, and can do little or nothing toward caring for the new towns and vil-

lages that spring up as the result of the investment of Northern capital in all parts of the Central South. There ought to be a league on the part of all churches at the North to help plant 2,000 church buildings every year until the South should recover from the disasters of the war. New England has spent hundreds of millions of dollars in developing the Central South in the last ten years. Along the Cincinnati Southern and the other lines of the East Tennessee system tens of millions have been invested by Massachusetts alone for worldly reasons. One prominent New Yorker has helped plant colleges and other benevolent institutions along these lines. Why not turn a part of the stream of Congregational wealth and liberality this way and gladden the mountains and valleys of the South with the church spire and the church bell that have given New England its power and prosperity?

This may be done in many ways. I have urged through the religious press that Northern Presbyterians should help the Southern Presbyterian Boards in their struggle to take care of their work. I have urged the same course for the Baptists and Methodists. I have thus far sought in vain for a hearing from the Congregationalists, but I want to make a single suggestion. If any Congregationalist asks what shall he do, I answer, Help your own work already begun. The American Missionary Association has added a department for building chapels in the South and can doubtless give all needed information. Would it not be a splendid investment for ten generous givers to send it their checks for \$10,000 each and start this work on a grand career? I know from extensive travel over the South it will be possible for the Association to use it all in caring for those whom Congregationalism has already aroused to a better life.

There are marvelous possibilities for this church building work in these new fields. Almost every Southern State is feeling the thrill of a new life and the New South is to be made Christian or otherwise by the next ten years of church building. Instead of 13,000 communicants in the South the Congregational churches ought to have 130,000 before the century closes. Every new railway line, every new manufacturing enterprise ought to be cared for by this richest American denomination, and either through its own societies or through the churches on the ground it ought to make itself felt by its consecrated wealth and culture.

Pardon a Methodist exhortation to Congregationalists. Stand by your children and give them a shelter in church buildings erected through your liberality. The safety of the future demands the building of these churches everywhere until the visible house of prayer shall invite the masses to the worship of God. The school without the church will not do. We must plant the two together in Mississippi as well as Massachusetts.

It is a poor economy of spiritual motive which tries to make heaven real by taking out of it all thought of inexpressible and new delight, and bringing it down to the tame repetition of the scenes and ways of earth. But no man listens to the talk or reads the books which are often popular about heaven without feeling the glory and delight of which they speak are far too completely separated in kind from any which this world's experience has taught us how to value. It ought not to be so. The highest, truest thought of heaven which man can have is of the full completion of

those processes whose beginning he has witnessed here, then completion into degrees of perfectness as yet inconceivable, but still one in kind with what he is aware of now. —Phillips Brooks.

MRS. ALBERT BOWKER.

BY FRANCES J. DYER.

That splendid organization of young people which has a membership of nearly a million and a half and reaches to the ends of the earth was formed in a pastor's study in Maine, but the germ of the thought was first lodged in the heart of a single man. As with the Christian Endeavor so with the King's Daughters movement. One woman, yearning for a deeper personal consecration to the Master's service, communicates her desire to a small circle of intimate friends, and lo, a countless multitude, from the queen in her palace to the lowliest daughter of toil, don the little silver cross and enroll themselves into organized work "In His name." The same truth holds in respect to the origin of Sunday schools, to the formation of Christian Associations, to the birth of foreign missions and the temperance crusade. In tracing the history of these and similar movements it will always be found that some one person, who had a prophetic insight into the signs of the times and, perhaps, brooded long in secret over them, finally yielded to the divine impulse to act. Like Paul he, or she, was not disobedient to the heavenly vision.

So remarkably is this truth illustrated in the organization known as the Woman's Board of Missions that we cannot forbear, just before its twenty-fifth anniversary, which will be observed next week in Boston, to review the circumstances which led to its formation. From them it will be seen that the subject of this sketch was as truly elected and prepared for this special work as was Abraham Lincoln for guiding our nation safely through a perilous crisis.

Sarah Lamson's father was an influential and, according to the standard of those days, a wealthy man. The house which he built in East Boston was one of the first three erected on the island. It still stands upon an eminence on Webster Street overlooking the harbor, the lofty pillars of the porch and the generous proportions of the front hall untouched by the finger of modern improvement. In this noble old mansion, where the drama of her girlhood, wifehood and motherhood was enacted, Mrs. Bowker lives in her declining years, tenderly cared for by her youngest daughter and still holding the office of honorary president of the board.

At the age of fourteen she was sent to the Ipswich Female Seminary and for several years came under the influence of those two notable teachers, Miss Zilpah P. Grant and Mary Lyon. Never was a school more fittingly chosen for a child. The marked individuality of Miss Grant, a wise, far-seeing woman with the religious fervor of a Savonarola glowing beneath the repressed New England manner, and the sweet and strong spirit of Mary Lyon made a deep impression upon the young girl. The teachers quickly recognized in the new pupil a person of good intellectual capacity, resolute will, strong imagination and a peculiar power for dominating other minds. The bringing of all these forces of heart and mind under the control of Christian motives was no easy task, even for teachers like them, who agonized in prayer over the souls committed to their care with the fervency born of the theology of the times.

It is not strange, therefore, that the conversion of Sarah Lamson was a marked experience in her life. The surrender of herself to God in the flower of her youthful days was complete. The decision once made, there was never a shadow of turning in her purpose. Thenceforward she was pledged to the service of Christ with the consuming zeal of an early Crusader. While she was under conviction an incident occurred which intensified her sense of a divine providence in human affairs. By a strange blunder her father received word that his daughter was dead and he went to Ipswich taking with him the casket for her burial. The dramatic scene when he was met by her in full health and strength can be imagined. But the thought that it might have been herself appealed powerfully to her imagination and led her to feel that she was a spared monument of mercy for some great work. A remarkable deliverance from accidental death later in life deepened this feeling.

Returning at length to her East Boston home her faith was soon put to severe tests. Her father was not in sympathy with her evangelical views and for a time forbade her attendance at the weekly prayer meetings. But she found a way to be loyal both to her father and her Saviour by remaining at home and spending the prayer meeting hour in private devotion. A spirit like this could not be repressed and ere long she was allowed full liberty to use her gifts for ministry in any direction she chose. How full of activity were those years! In church and Sunday school, in homes of the poor and at bedsides of the dying this young girl was ever busy with a zeal that never flagged. Scores were brought to Christ through her efforts. She had an inborn skill for nursing and shrank from no scene of suffering however horrible. At one time a frightful railroad accident at the dangerous grade crossing in East Boston brought the killed and wounded almost to her own door. Those who then heard her comfort the dying and pray with the living and saw her marvelous power to soothe the sorrow stricken households were dumb with wonder. Even before her marriage she conducted the mothers' meetings in Maverick Church, of which she was one of the ten original members. Here, too, she taught for years a large Bible class of nearly a hundred members and thereby trained a class of women for Christian service whose executive ability and consecration have rarely been equaled. Marriage did not interrupt her tireless activities. On the contrary she made her home tributary to all her work for the Master, and the holy experiences of motherhood gave a new grace to her spiritual faculties.

In course of time the horrors of the Civil War burst upon the nation and this momentous event brought into further prominence the native force of Mrs. Bowker's character. Her soul was on fire with patriotism and no general on the field of battle marshaled his forces with greater energy than she displayed in organizing measures of relief for the soldiers. Just before this, strangely enough, there had been a revival of interest in the work of maternal associations, which, like the Christian Endeavor movement, was born in the home of a Portland minister, Dr. Edward Payson. His wife organized the first society in 1815, but it did not long survive the generation which gave it birth. But in 1860, as the hour approached when the iron of bereavement was to enter many a mother's soul, a great tidal wave of a common impulse to prayer swept into the hearts of American women. The Union Maternal Association, embracing all

denominations, was formed and the first annual meeting in Boston was attended by more than a thousand mothers. From the outset Mrs. Bowker espoused this cause with a fervent faith. Though sternly rebuffed by Dr. John E. Todd and other excellent but mistaken ministers, no opposition could daunt her. For twenty years she held the office of president and in this training school more than any other her mind was broadened to grasp the needs of women living in lands outside the pale of gospel privileges. The obstacles she surmounted fitted her for overcoming the prejudice and distrust which blocked her way later in organizing the Woman's Board. Looking backward one is astounded at the sublime courage that enabled her to project the enterprise at what seemed a most unpropitious time. Only one secretary of the American Board, Dr. N. G. Clark, heartily favored the scheme. Others frankly disapproved or coldly questioned its wisdom. The colleges for women were just coming into recognition. The Christian Temperance Union was hardly in embryo. Women's clubs had no existence. Except as the war had developed them, women as a whole were untrained in the duties of public life. Here and there a solitary individual, like Clara Barton, was showing the ability to organize and control large enterprises, but the era of federation in women's work for women had not yet dawned. Meantime, the Lord had been stirring up the hearts of Christian women to an interest in the condition of their sisters in other lands through the agency of the Missionary Union in New York City and by other societies purely local in their scope. In scattered hamlets all through New England and at the West many, like Mary of old, were pondering these things in their hearts.

One day about this time a quiet woman came from New York to Boston seeking if haply she might find some one capable of unifying all these scattered forces into one grand missionary body. At the suggestion of one of the secretaries of the American Board she was directed to the house of the subject of this sketch. The meeting of Peter and Cornelius was no more divinely directed than this interview between Mrs. Homer Bartlett, the first treasurer of the Woman's Board, and Mrs. Albert Bowker. As the result of their conference a company of devoted women gathered the first Tuesday in January, 1868, in the Old South chapel, then in Freeman Place on Beacon Hill, and formed the New England Woman's Foreign Missionary Society, which later became incorporated under the name of the Woman's Board of Missions. Of its phenomenal growth since then, including the sister boards of the Interior and the Pacific Coast, together with many an auxiliary in dark places on the eastern continent, it is not our province to speak at present. All these facts will be presented at the annual meeting next week.

The object of this paper is simply to show how this one woman, wholly devoted to a single noble aim, and pushing it at a period when there were few trained helpers and stupendous obstacles to be overcome, manifested a faith which has removed mountains. Like the first disciples she has labored and others have entered into her labors. From the hour when she bowed herself in the consecrating prayer at that initial meeting to the day, three years ago, when she delegated to another the presidency of the Board, she has never wavered in love and loyalty to the cause which it represents. Time, money, strength, influence have all

been freely contributed to its advancement. One of the most inspiring recollections of the writer is of a memorable three days' conference in October, 1875, at the old mansion on Webster Street. Thirty-two guests, chiefly the officers of branch societies, were entertained beneath the hospitable roof. The entire time was spent in listening to papers and discussing the best means for extending the work. Who that was present will ever forget those hallowed hours of prayer, which

Morning and evening hemmed the sweet day in?

On the last evening when the house was thrown open to over five hundred guests, it seemed as if the holy influence of those who had been tarrying in the mount those three days permeated the entire assembly.

Thus it will be seen that the Woman's Board of Missions is worthy of peculiar honor, not only for its primal work of evangelizing those who are without the blessings of the gospel but for being a pioneer in organized work for women here in our own land. We refrain from any commonplace words of praise for Mrs. Bowker's share in its development. We recognize her, as she ever humbly held herself, merely as an instrument in the hands of the Almighty for extending His kingdom. There are silent witnesses to her honor in India and Turkey and China and Japan more eloquent than any words. As Mt. Holyoke College will forever enshrine the memory of Mary Lyon, so the college for girls at Constantinople and the Bowker Home at Bombay will be two among many enduring monuments of Mrs. Bowker's fame.

THE EVOLUTION OF A CHRISTIAN.

BY WILLIAM W. McLANE, PH. D., NEW HAVEN.

Evolution as a mode of creating species and a method of perfecting individuals in the animal kingdom has gained wide acceptance among men. It is claimed that the process of evolution pervades the whole universe and that the doctrine of evolution concerns every department of science. It is said that evolution is one-half of all science, that it affects the foundations of philosophy and that it determines the whole attitude of the mind toward nature and God. If this be true it is of the first importance that we ascertain what the fundamental facts of evolution are and that we make a proper application of its laws to the various forms of life. Especially is this true in accounting for that highest type of life, the Christian man. Professor Le Conte says: "Evolution is continuous, progressive change according to certain laws and by means of resident forces." This definition has been taken and applied by a recent writer to the development of Christianity. While the writer referred to apprehends the vital truth of Christianity for himself, this definition which he applies to it is so imperfect that some who accept it may fail to perceive the essential factors of Christianity or to apprehend its fundamental facts.

From the scientific standpoint there are two criticisms to be made upon this definition and its use in the realm of Christianity. The definition itself is but half the truth, at least in the sphere of life. The changes which in the process of growth take place in living things are not the results of the actions of resident forces alone. They are the results of the actions of resident forces in response to forces acting upon them from without. A seed of corn, for example, does not develop into root and stalk and blade and ear by the action of resident forces, but

by the forces within the seed awaking and responding to the action of sunlight and rain. It requires the sunshine of heaven as well as the seed planted in the soil of earth to produce a flower. Will it require a less number of factors to produce a Christian?

Professor Le Conte says the development of an egg into a chick illustrates the process of evolution. He says, "It is the type of all evolution." But the egg would never develop into a chicken were it not for the quickening warmth of the body of the brooding bird. The egg which does not respond to that warmth from without perishes; the egg whose resident forces are quickened into action by the non-resident forces from without develops into a bird. Will it require a less number of forces to produce a Christian? Neither the resident forces nor food would preserve life if the animal were removed from sunshine and air. An animal would die sooner without air than without food. That force from without is absolutely necessary to preserve the vital force within. It is manifest, then, that it is not resident forces alone, but equally non-resident forces, whose action is necessary to the existence and the preservation of life.

That which is true in the kingdoms of vegetable and animal life is likewise true in the kingdoms of mental and spiritual life. No human mind is so full of genius and of power that it will develop into something great and grand without the play of nature upon it and without the inspiration of other minds. The best service which the best teacher renders unto his pupils is that of inspiration. The human mind grows, not simply by the action of its resident forces but by the action of its resident forces in response to the stimulus which comes to it both from nature and from other minds.

Christianity which, in the case of an individual man, is a consciousness of relation to God, a disposition of mind, a state of affection, a direction of will, is not simply the result of the action of resident forces but the result of the action of the resident forces of conscience and thought and affection and will in response to the action upon him of certain non-resident forces proceeding from God, who reveals Himself to man. Christianity would be a wholly abnormal thing if it were not this. To define Christianity as the result of resident forces, and to say nothing of the non-resident forces, is fundamentally false. Christianity, scientifically as well as Scripturally, is a quickening into life by God, a birth from above, a spiritual state of communion, a godlike character.

This does not mean that a Christian man has received any new faculty from God, but that conscience, thought, affection and will are all awakened and made active in relation to God and truth and duty and destiny. In this correspondence with God, as the condition of the existence and preservation and perfection of Christian character, Christianity is in perfect accord with all other forces of life. A Christian man differs from other living creatures in the world in that he does not correspond simply with nature or with beings like himself, but with the living God. To know God by this correspondence is eternal life.

A second mistake, from the standpoint of science, which is made in defining Christianity as the result of resident forces, producing changes according to certain laws, consists, as a friend of mine has said to me, in carrying what is true in the kingdom of necessity over into the kingdom of freedom, where choice prevails.

In the vegetable and purely animal king-

dom if certain resident forces in seed or germ are brought into juxtaposition with certain non-resident forces certain results follow, and there is no choice. But this is by no means true in the higher realms of mind and of spirit. Consciousness is sufficient to convince every man that his own choice has been an important factor in determining his character and his destiny.

These two facts, that that character which constitutes a man a Christian is the result of communion with God as revealed through Christ and of personal choice of His worship and service, must be maintained. They are scientifically, as well as Scripturally, true. They coincide with individual Christian experience.

THE PITY OF IT.

BY HUGO DE RETSOF.

It was of a Monday morning and I stood on my porch looking out into the beautiful June air. I had had a hard week's work and a harder Sunday and I was refreshing myself with the calm of God which spread over the waving landscape, over hill and meadow, over distant river bottoms and over the bit of blue sea visible in the distance. And just as the quiet and rest of the early morning had made me trustful and thankful there was the sound of a well-known voice and James McClellan, a boyhood's friend, came up the steps at my side and sank wearily into a chair. James was a feeble man, who worked in the little hillside parish ten miles inland as hard as ever he could and often came down of a Monday for a little cheer from a friend, but today there was a special expression of weariness about him. I let him sit and said but little when I had poured him a cup of my coffee and put the German *brodchen* within his reach, for I knew that by and by he would speak of himself. It is never my way to intrude my sympathy. Silence is often golden.

"I've had a visit from Harry," he spoke at last.

"Well, and a good one, I hope."

"I do not know," he replied. "There were many pleasant things about it and he was very good, at least from his standpoint, but he left me weary and heart sore."

This Harry was another old friend, with us both in the theological seminary and now pastor in a neighboring city. Perhaps he had been just a trifle elated by his success.

James soon went on: "You see, we talked everything over, my parish and his, work, books, friends, salaries, influence, everything, and—no doubt insensibly to him—a kind of patronizing air, half pitying, half slighting, stole over his forms of speech and even his tone and his bearing that seemed to say every minute: 'Well, you're not much, after all, poor fellow; you've done little, and nobody knows you or cares for you. 'Tis a pity, for you promised better; but, candidly speaking, you've failed.'"

No wonder an iron had sunk down into his soul! I rose quickly and went over, and putting my hand on his shoulder I said as heartily as I could—for a little feeling of compassionate anger seemed to be tugging at my vocal chords—"But you're not though, James, Harry or no Harry!"

And then as he smiled I said: "Let's go down on the rocks and have a look at the sea. It always does us good and it'll have something for us today."

We whiled away the walk with various conversation, but my innermost thoughts were on these two men, Harry and James, all the time. Harry, with vigorous health, fair talents and somewhat coarse texture of

mind and heart, had worked hard and done well, no doubt—had earned all he had now attained and was a man of power. Yet I could not but feel there was something lacking, just that something, that appreciation and tenderness and unselfishness, which should have consoled and comforted his friend whom he had wounded.

James's history was just this. His education had been a series of triumphs and intellectually he had been the most brilliant of his circle. Equally tender and generous was he also of feeling. But the fire had burned too brightly in those days and had almost consumed the frail frame, and he had been compelled to take a small field in that inland country parish, where he still was and where small means and isolation had still more cramped him. His wings were clipped, but he was an eagle. And now, when he had thankfully accepted the lot Providence had assigned him and had filled it marvelously full of gracious ministrations, he had been thus compared and set down and wounded! O, the pity of it!

But I knew the way to comfort him. We sat a while on the rocks overhanging the sea. The waves came rolling in and dashing against the detached granite columns that stood guard before the rocky fortifications of the village and now and then splashed us by some more exuberant display of their spirits than common. Then there was the distant sea horizon. That blue, vanishing line makes me always think of heaven and the vessels which voyage toward it remind me of white winged angels bearing messages to the beyond. And here, amid the monotonous and soothing sound of the waters and before that distant horizon, I led James, with a secret purpose, to tell me all the news of his parish—how he still daily visited the cripple boy, whom he had first visited daily for the purpose of teaching him the simplest elements of human learning but from habit visited still; of the poor victim of drink whom he had long been seeking to save and of his last success in winning a new promise from her; of the children, who I knew followed him everywhere; of new-born souls, whose spiritual father he had been.

Thus all the affairs of that parish, which he pervaded, not like a politician seeking to make a point here and there for future use but like a perfume, unseen, sweet, imperishable from the memory, had passed again before his mind and the joy of the work had made him happy again.

And then I said, "Well, James, there is as much joy in heaven over a soul saved in Ashby as in Centerton."

He was silent a moment and then said: "I see your meaning, Hugo. Yes, I am thankful for my work. If I am obscure and even a little despised I thank God that by the grace of God my work is no failure. And it's ever great work to bring the gospel to any soul."

And then I added: "The inequalities of life are often the results of what the world calls chance, but we know to be providence. The world can in the nature of things bestow her honor only on those whom she can see, who have some high station, where their work becomes visible. But the true Christian spirit is to accept the sphere God allots, making no comparisons, and to fill it full—as full as it will hold—of humble service. That's success and 'tis a pity when any one of us takes the world's verdict as the basis of any true comparison between successes."

But 'tis a pity that Harry forgot this for a whole week!

The Home. TO MY WIFE.

BY GEORGE H. WESTLEY.

One day—so runs a fable old
Of Persia, land of poet's gold—
A traveler found within his room
A lump of clay that breathed perfume.

"O, thing uncouth and dull!" he cried,
"Art thou by thy rough form belied?
Art spikenard in a rude disguise,
Or other costly merchandise?"

"Nay, but a lump of clay am I,
But if you'd know the reason why
I yield sweet odor, 'tis, you see,
Because the rose hath dwelt with me."

Take thou this fable, wife of mine,
For all my worth is due to thine.
If aught of good my deeds disclose,
'Tis from my dwelling with the rose.

YOUTH IN AGE.

One evening last winter, at a brilliant gathering in a Southern home, General Longstreet, threescore and ten, quite deaf, stood silent and alone. A young lady, beautiful in feature, form and dress, approached him and spoke into his ear-trumpet, "Wouldn't you like to look at some pictures, sir?" "No," said the old gentleman, "I would rather look at a pretty girl"; and as she tarried and talked with him his look of weariness passed away, his face kindled with pleasure, he spoke with new animation, and evidently that half-hour was to make the evening a bright one in his memory.

Why is it that young people are so often indifferent to the old? Why is it that they seek to be by themselves, and pass by the aged as if they had nothing in common with them? Perhaps there is fault on both sides. The young so abound in health and strength and attentions are so freely bestowed on them that they think no one values their presence and kindly interest very highly. Perhaps the old appear to them indifferent to their company and even repellant in their coldness and dignity. But the young man or woman may rest assured that few gifts in their power to bestow will give greater happiness than a little cordial companionship with the old, not offered in compassion but in hearty enjoyment; treating them as though they were to be valued for their own sakes.

Dr. William Gray of the *Interior* is getting to be an old man as years go, though he seems to enjoy a perennial youth. It was just like him to print, the other day, a letter from a playmate of—shall we venture to say—some sixty years ago. It gives a glimpse of a young heart which craves recognition in spite of a frosty crown. We would like to reprint the whole of it, just to show the young man or woman who reads these columns what real value often goes undiscovered past their very eyes, when they think no one is about them worth talking to. But we give just a paragraph, which many an old man will read, too, with an answering heart throb. It is from Rev. Dr. A. E. Taylor, though we prefix these titles hesitatingly, for he calls his old friend "Willie" and adds, "This thing of being called 'Mister,' or 'Doctor,' or 'Professor' is all right, though somewhat monotonous. But the boy name makes the squirrels dance in the woods. And it takes all the bitter settlements out of the heart for the time being." Then he goes on:

No, my boy, years do not count if only our anchorage is safe. Yes, but they do count, too. We cannot delude ourselves or disguise the truth. The younger, ignorant masses count us old as we counted our fathers old.

One generation crowds another from youth to age and from age clean off the stage. But they cannot make us feel old, not while we linger on the sunny side of sixty by several years. Life is very sweet and serene here on this western hill-slope in mid-afternoon, and though the valley appears rather hazy down by the willows where the river runs, yet there spread out many sweet meadows along the road before it reaches the river. But the haze distorts the distance. The river may be further away or nearer than it seems. Never mind about the river! We have had a lovely trip over the mountain. Some heavy climbing and some rough stumbling and hard falling, too, but an ideal journey when we come to think it all over. Would you like to do it all over again? Well, hardly! Rest is sweeter than tramping and peace than wayfaring. Are you not glad, old friend, that we are not half as antediluvian as the young and giddy world would make believe?

WHAT HE LOST.

BY VERITAS.

James Pettigrew decided to enter the ministry. He spent years in preparation, studied hard and was honest in his intention to do efficient work for God. To do this more effectually he early purposed to avoid all distractions, so when he chose a wife he selected a woman capable in every way to relieve him of all the care and responsibility of the home life. He said: "I must have none of the petty details of buying and planning for the house. I must not even be taxed by the drudgery or mere machine part of my own particular work. I must be free for the larger work of the pulpit, the church, the parish."

As the years went by and the children came into the home what had been in the beginning a seemingly equal division of labor between husband and wife became an entirely unequal one. The wife, realizing the high calling of James and desiring to do her share to help in the work, had gradually come to do far more than her share. More and more it grew to be the rule that James must be saved any extra exertion in the home until the whole family became his servants to do his bidding. He grew more dictatorial and unyielding every year, thus missing the softening, refining influence which comes from a loving, active interest in the trifling details of family life. He lost the sympathy such interest would have given him for his own and which would also have reached out to others, and thus he lost one of the strongest holds on the hearts of his people. Somehow he could not come in touch with their daily life and so failed to help them spiritually as he had hoped. He never acquired the sweet persuasiveness which wins hearts and hands to labor for the advance of God's kingdom. He had so long been used to having others spring to do his behests in the home that he seemed amazed when his crisp demands did not call forth the same alacrity in the church. He lost in every way his power with his people, a power which can only grow through a sweet attention to the "dry drudgery" of living. He lost all he had hoped for when he entered the ministry and wondered why he was so early put on the retired list and why he grew petty when he had so earnestly meant to grow broad and stately and grand, mentally and spiritually.

THE DANGERS OF TOBACCO.

BY J. M. FRENCH, M.D.

The use of tobacco is a fertile cause of imperfect development, nervous derangement, muscular weakness and general ill-health. Its worst effects are seen in the young. So many aged people are users of the weed that it may be difficult to prove that the habit is fatal either to health or

longevity when practiced only by adults, but of its injurious effects upon the young in retarding both physical and mental development the testimony is ample.

The records which have been kept of the classes in Yale College assert that the non-smokers have gained decidedly over the smokers in height, weight and lung capacity. All the candidates for athletic sports were non-smokers. The non-smokers were twenty per cent. taller than the smokers, twenty-five per cent. heavier and had sixty-two per cent. greater lung capacity. In scholarship of the first, or highest, grade only twenty-two per cent. use tobacco, in the second grade forty-eight per cent., in the third grade seventy per cent., and in the fourth, or lowest, eighty-five per cent.

In the graduating class of a recent year at Amherst College it was found that those not using tobacco had gained in weight twenty-four per cent. over those using it, thirty-seven per cent. in height, forty-two per cent. in chest girth and had eight cubic inches greater average lung capacity.

In an experimental observation of thirty-eight boys of all classes of society, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth, and thirty-two showed irregularity of the heart's action, disordered stomachs, cough and a craving for alcohol. Within six months after they had abandoned the use of tobacco one-half were free from all their former symptoms and the remainder recovered by the end of the year.

At the Polytechnic School in France it was found that the non-smokers took the highest rank in every grade and that the smokers continually lost grade. Hence the use of tobacco was prohibited in the public schools. It is also prohibited in our Government schools at Annapolis and West Point. It is stated that one-fifth of all the boys who apply for admission to the Naval Academy are rejected on account of irregularity of the heart's action, and this, the surgeons say, is caused almost universally by smoking cigarettes—the most pernicious form of using tobacco.

THE STORING AGE.

BY AGNES BAILEY ORMSBEE.

It is given to none of us to realize during our youth how truly golden are those days. Then it is that we have true leisure. In older years we may have, perhaps, what we call leisure, but it is rarely free from thoughts about duties, cares and worries. We never abandon ourselves to letting time slip away unheeded as when we were young. We have eaten of the tree of knowledge and tasted the bitter-sweet fruits of experience. Our eyes are two widely open to present needs and difficulties for us to turn quietly and happily to pursuits of leisure.

In the days of boyhood and girlhood the capacity for absorption of learning and culture is enormous, while the power of assimilating them and developing original thoughts is very small. But in spite of much said and done to stimulate youthful minds to originality and in spite of the belief of some that such absorption is merely stuffing, it remains true that the days of youth are the storing age. The ideas and facts apparently swallowed whole are in reality cunningly laid away in the mind, awaiting the days when the power to digest them develops and when events of life occur which transform them into food for the heart and mind. Nature's plan of develop-

ment can never be improved upon. Let us, then, follow her leading. While we gently stimulate the thinking powers of the young around us let us bend the most of our efforts to direct them in their storing age to the best foods, knowing that nature alone can tell them when the pupa stage is past and when the cocoon spinning should begin.

We shall never have the opportunities for a wide knowledge of the realm of books as in the days of our youth. To be sure we doubtless may appreciate the skill and apply the ideas of single books better at forty than at eighteen but most of us have comparatively little time to read after the second decade is past. Then we draw on the stores of youth for inspiration and food for hard-working bodies and minds.

"My daughter," said an earnest father, "you must not read so much. It's not reading to rush through one book after another. It's just guzzling!" There appeared to him waste in his girl's not stopping to ponder over what she had read as he would have done, but she was following the law of nature, storing up for years to come. The youthful days are the days to plant abundant seed for the full harvest. The leisure time of middle and old age has only vitality enough at best for sowing and gathering of an aftermath.

A busy woman confessed that if it were not for the books she had read in girlhood she should be ashamed to open her lips in intelligent society. "Then I read books by the hundred, good books, too, and not all novels but history, poetry and biography. This last year I read only eighteen books. Keeping up with the current publications is an impossibility and I think myself lucky if I manage to know the titles of the better books." Young men and women who fortunately receive college education have a leisure for acquiring which is more prolonged than the majority. But even with them this time comes to an end and they must work, either for themselves or for others, because the silken threads of character and unselfishness will not come from eating the leaves of knowledge; each one must spin.

The storing age for reading should begin very young, and to the mother is given that happy task of guiding her children through the narrow path of baby tales to the wide fields of literature. As soon as a little child can understand this may begin with little jingles which hold the attention. When the minds are older may come the childish stories read aloud which helps strengthen the appetite for reading. This reading aloud, a pleasure both to mother and child, should not be fostered to the exclusion of reading for one's self. Some naturally indolent children find reading to themselves irksome and will not try if they can find an indulgent reader. Cultivate the child's power to read himself. Furnish him with easy rhymes and help him to spell them out himself. A child's magazine with its pretty illustrations is another incentive to the reading habit, and many a child will take courage to read the stories if mother will only break the way, as it were, through the maze of words by reading them aloud once.

Children will appreciate tales in prose and verse from the best literature earlier than is usually thought. Try reading aloud some spirited ballad or lightsome verse. A child of six was delighted with Longfellow's *Village Blacksmith*, while Whittier's *The Pumpkin*, Wordsworth's *We Are Seven* and Jean Ingelow's *Song of Seven* were gladly listened to many times. The chapter on *Babies in Japan*, from Miss Bacon's *Japa-*

nese Women and Girls, had interested listeners in two girls of six and eight years. Indeed, children often miss entirely the point of an ingenious, humorous child's tale when they will readily grasp an interesting descriptive article written for adults.

By beginning in early childhood a mother can so vigorously develop a daughter's taste for literature that she will never be wrecked off the shoals of fancywork, the fate of too many. Fancywork may beautify the home and, in rare instances, become a bread-winning art, but it can never be the resource against a narrow life, against trouble and against loneliness, which wide culture, fostered by the reading habit, becomes. The well-stored mind, the trained sympathies, the noble impulses which good books always foster make the reading habit a liberal educator and teach the happiness of unselfishness in no uncertain way.

As with the girls so with the boys. Reading furnishes them not only with a resource in the years when stocks, machinery or groceries will absorb the freshness and vigor of waking hours, but gives them a weapon against temptations toward a lower, coarser life. A boy bred on good books will not care for bad companions or long find pleasure in unrefined amusements. See to it then, O parents, while you are reaping your aftermath, that your children are given every opportunity and encouragement to store away as much good literature as their health will permit.

UP IN THE TREE.

What would you see if I took you up
My little aerie stair?
You would see the sky like a clear blue cup
Turned upside down in the air.

What would you do up my aerie stair,
In my little nest on the tree?
My child with cries would trouble the air,
To get what she could but see.

What would you get in the top of the tree,
For all your crying and grief?
Not a star would you clutch of all you see,
You could only gather a leaf.

But when you had lost your greedy grief,
Content to see from afar,
You would find in your hand a withering leaf,
In your heart a shining star.

—George Macdonald.

DRUDGERY.

BY EMILY TOLMAN.

"Of all work that produces results," said an English bishop to a body of students, "nine-tenths must be drudgery." The housekeeper is easily convinced of the truth of this in her own domain but may have supposed that those engaged in the professions or fine arts were exempt from this law. Possibly it will be a solace to some who mourn that so much time is spent in drudgery to take the bishop's view of the case and find that they are in excellent company.

A clergyman's work does not consist solely in speaking burning words from the pulpit. The sermon which is delivered so fluently in twenty or thirty minutes has cost not only hours of patient study but also the tedious manual labor of writing. Did you ever think, as you have seen your pastor turn page after page of his manuscript on Sunday, of the time it would take you merely to copy that manuscript? If he preaches without notes the labor is probably increased rather than diminished. The doctor you may have envied riding about in pleasant weather goes also in heat and cold, drenching rain and driving dust. He must

rise at the midnight call, keep carefully written records of cases, make out bills, take care of surgical instruments and do many other things which would be considered drudgery by most of us. The teacher may have short sessions and long vacations, but the hours spent in the schoolroom are not the only working hours. There are test papers to be examined and percentages to be made out, the drudgery of the profession.

Even "the fine arts," Hamerton says, "offer drudgery enough and disappointment enough to be a training both in patience and in humility." The singer who entrances us with melody and the pianist whose skill delights and amazes us have trained voice and fingers by long and patient effort, which to most of us would be dreariest drudgery. The prolific poet, Wordsworth, found composition "a serious toil." The easy flowing measures of Lalla Rookh cost Moore, according to his own testimony, much slow and painstaking labor. In preparation for the historian Parkman's brilliant work on *Montcalm and Wolfe*, we are told that 6,000 folio pages of manuscript were copied from French and ten volumes from English libraries, and that the notes and documents collected filled twenty-six volumes. It is a well-known saying that easy writing makes hard reading.

So we might go on with the various occupations and find that each has its share of drudgery. "We don't get anything barring we bother about it," said a daughter of Erin in my kitchen the other day. She had reached the same conclusion as the English bishop, one that is true of making poems or puddings, sweeping rooms or writing sermons. Ignoble toil—which I find to be one definition of drudgery—has its noble end, and that end kept in view will dignify the most laborious life. A well-ordered home and the health and happiness of its occupants—is not this an object worthy of effort?

But the housekeeper who would avoid becoming a mere drudge would do well not only to keep this in mind but also to have at hand some means of diversion from the petty details of her work, such as flowers, books, music, art, society. I know one woman who, after an unusually hard day of housework, rests herself by making neighborhood calls. To another a book or drive or stroll in woods and fields affords the needed recreation. I can fancy such a one saying, "I have had so much drudgery today I must read this story or poem or see this friend or indulge in this favorite pastime." Anything helps which prevents one from being absorbed in ignoble toil. We may learn a lesson from the shoemaker who kept his microscope on the shelf over his bench and devoted his scant leisure to the study of plant life, and from the farmer boy who stored up visions of beauty in his country home and afterwards gave us *Snow-bound*, that exquisite poem which deals with such commonplace and familiar things.

"Life is made up of marble and mud," says Hawthorne. Yes, but of that mud and marble we may rear a noble structure.

A FEW THINGS CONCERNING AMATEUR PHOTOGRAPHY.

BY H. S. KELLER.

Sometimes after printing sets of pictures you find you have duplicates which are worth preserving unmounted. Ordinarily they will roll up, become hard and cracked. If you place them in a book they may become through careless handling creased and spoiled. I will tell you how to prepare them so that they will remain flat and pliable and ready to mount easily, no matter how long

they have been printed. After they are thoroughly washed soak them in the following solution: alcohol eight ounces, glycerine two drams. After remaining in the solution ten minutes fasten them to a clean, smooth board with pins stuck into each corner. When dry they will have a soft surface almost equal to a burnish.

Many fine pictures are spoiled by unartistic mounting. While it is all very well to mount portraits with slight margins, it is not well to treat views the same. All pictures should have at least a two-inch margin and the tint of the mount should not be glaring. A fancy, gilt-edged mount does not add to the appearance of the picture. Indeed, it detracts attention, for while one looks at the picture the glaring effect of the fancy mount spoils all and renders the whole inharmonious. A mount with just the slightest tint of buff or gray and plain, with no gilt nor fancy lines, is best. Boys of an ingenious turn could add greatly to their collection by making light frames out of split bamboo; such a frame when varnished will give the picture an attractive surrounding. A frame can be made with six, eight, a dozen or more openings and when hung upon the wall it will prove a pretty affair.

Boys living in cities can derive much interest, as well as benefit, by associating themselves together as a camera club. They might select the most advanced member in amateur photography as president and other members to other offices in general. They could arrange an exhibition of their pictures and charge a slight admission fee. Have the exhibits divided into departments—portraits, landscapes, waterscapes, animals and so on. By exercising taste and judgment, also offering small prizes for the best exhibits in each department, a great deal of benefit could be derived.

One of the especial points wherein amateurs in general fail is in trying to overdo a view, or, in other words, expecting too much from the lens. It does not require a high-priced lens to do creditable work; indeed, during a recent examination of amateur photographic work of several hundred prints I found that most of the best work was made by cheap tubes. Wherein some failed to reach excellence was this same fact. They expected too much from the lens and tried to cover too wide a field. The lens is very much like the human eye—try to do too much with your eye and things will look faulty and wrong to you; by abusing the limit of your lens your picture will be filled with glaring faults and grotesque distortions.

BERTHA LYNDE'S ODD MITTEN.

A TRUE INCIDENT.

BY MRS. SARAH L. TENNEY.

Have you ever helped pack a missionary barrel? If so, you will fully appreciate the sounds of mirth and laughter that came from the vestry of the Meadowsville church one bright, sunny afternoon in December. The boys and girls of the Helping Hand Society connected with that church were assembled for the purpose of preparing a box to be sent as a New Year's offering to a missionary on the Western frontier.

Some little time before the superintendent of their Sunday school had read a touching letter from this same missionary, and its tale of privation and even of suffering, revealed incidentally in connection with his labors, and not with any spirit of complaining, had so wrought upon the feelings of these young people that forthwith they had unanimously voted to make him and his family the spe-

cial objects of their mission work during the rest of the year.

Accordingly, the girls had met afternoons and made up children's garments and various articles of domestic need, and the boys by fashioning sundry dainty and salable knickknacks had added largely to the funds in the treasury for purchasing material. They had applied themselves diligently and the result was a well-filled box which reflected credit on themselves and could not fail to make glad the hearts of those for whom it was designed.

Each had also agreed to send a special gift as an individual offering, in addition to the articles contributed as a society, and to attach to the same some appropriate motto or text of Scripture. The several contributions were characteristic of the persons who brought them and formed a fruitful source of their merrymaking.

Horace Gardiner, the minister's son, brought a valuable work on theology which his father had spared from his ample library and which would be of great help to the missionary in his hours of study. On the fly leaf of the book Horace had written, "With all thy getting, get understanding." Kate and Laura Burnham, twin sisters and daughters of the rich man of the village, contributed two beautifully dressed wax dolls for the two little girls of the missionary's family. They were exactly alike and labeled respectively "Tryphena" and "Tryphosa," with the accompanying wish that they might "prove good missionary dolls." Will Webster, the doctor's boy and hoping himself to be a physician some day, constructed an ingenious device for holding and safely transporting small vials of medicine. Each of these was duly filled and properly labeled, the outside of the case bearing the inscription, "For thine often infirmities." Two or three of the larger girls clubbed together and purchased material for a nice, warm dress for the missionary's wife. A little note inclosed in the folds of the fabric expressed the pleasant wish that she might have "health to wear it, strength to tear it and money enough to buy another one when that should be worn out."

Phil Lawson, a tall, dignified looking lad but brimming over with fun and nonsense, made a very natural looking cat out of some light wood, covered with hairy material, and with a skillful mechanical contrivance for causing it to open its mouth and "mew." The cat was in a sitting posture, and a tiny tablet, neatly inserted below the throat, bore the familiar legend "Scratch my back." It was supposed to be a savings bank, and by complying with the demand of the tablet a secret spring was touched and the mouth instantly opened wide enough to receive the penny or pennies intended for deposit, while each time came the cry for "more," as Philip himself interpreted it. This ingenious toy caused so much diversion in the society that the cat was started out on her missionary tour fairly stocked with revenue, and Phil added a note stating that it had so amused the members of their society he could not but hope it would prove an additional incentive to the missionary's boys to save their stray coins.

"What an unfeeling suggestion!" exclaimed Tom Maynard. "As though the poor little fellows ever had such a thing as a 'stray coin'! Come, fellows, let's 'scratch' round once more," he added, gleefully, "and start this bank on a firm, financial basis!"

All who had an extra coin about them complied with this request, and amid sport and laughter the packing went on until the

last article was in and Hugh Warren, who was superintending the matter, was about to nail on the cover, when Bertha Lynde, one of the younger girls, exclaimed, "Wait a minute, Hugh, I haven't put in my 'special,' and I really don't know whether to do so or not. What do you advise? Behold!" And she drew forth for their inspection a large, sealskin mitten for gentleman's wear.

"What's the matter with that?" asked Phil Lawson, who, being a trifle nearsighted and seeing the one mitten, supposed, of course, there were two. "Missionaries don't get sealskin mittens every day. Shouldn't object to them myself. Pass 'em along if you think they're too nice for him."

"Well, the matter is," returned Bertha, "it's not 'mittens' it's only a mitten, and a left-handed one at that! Papa lost the mate the other day while out driving and told me I might have this to do what I liked with."

"Send it along, by all means," advised Bert Wallace. "He can train it to adapt itself to circumstances and 'spell' it occasionally by turning it back side to and wearing it on the other hand."

"You might label it, 'Did you ever get left?'" said Phil.

"He'll rather conclude he has," laughed another boy, "when he sees the mitten."

"What earthly use could it be to him, Bertha," inquired one of the more practical young ladies, "unless, indeed, by the merest freak of chance, he might have an odd one of some kind for the other hand."

"That is what I thought," said Bertha, eagerly; "there might be such a thing, you know. Anyway," she added shyly, and in a lower tone, "it seemed to be all I had to give and I felt such an impulse to send it. It seemed almost as though God had told me to do so."

The boys were sobered at once. They all understood that Bertha's parents, although not absolutely poor, had many ways in which to expend the not large salary of the husband and father, who drove a team in some one else's employ. Indeed, he never could have attained to such a luxury as sealskin mittens except that they were a Christmas gift from his employer. The loss had been no small one to himself, but, with characteristic good humor, he said his only consolation was "it might do some other poor feller some good."

There was silence for a moment after Bertha's earnest words and then Marion Worthington, a dark-eyed, queenly looking girl and president of the society, remarked: "If that is your feeling, Bertha, I most certainly would send it. I do think such impulses are oftentimes leadings of God's providence and sent as indications of His will."

"What motto would you send, Bertha?" asked another of the girls.

"It is such an odd offering!"—

A general laugh at this unconscious pun interrupted the speaker.

Bertha smiled and went on: "Perhaps I had better say 'such a *strange* offering.' I think I will not send any motto with it, only a little prayer that God will permit it to be of some use," she said, reverently.

"Be sure your offering will prove of value," said her friend Marion, "sent in that spirit and with that faith. You will certainly hear from it again."

"Well, time's up! In she goes," said Hugh, brandishing his hammer, and, suiting the action to the word, he tossed in the mitten and proceeded to nail up and direct the box.

So it went speeding on its mission of love and helpfulness, followed by the good wishes of the Helping Hand Society and bearing practical evidence of their desire to fulfill the Master's bidding: "Do good unto all men as ye have opportunity, especially unto such as are of the household of faith."

Three weeks passed away. They were beginning to ask each other, "Isn't it about time we heard from our box?" when one day a bulky letter came to the Meadowville post office, bearing the postmark of a town in the far West and addressed in a lady's hand to the "secretary of the Helping Hand Society."

Eagerly the members of the society gathered together to learn the contents of the long expected missive. When Philip Lawson saw the big, well-filled envelope he declared Bertha's mitten had come back again. So it had, but not in the way he meant.

After due mention and grateful acknowledgement of the various articles sent and a vivid and amusing description of the children's wild pleasure over their special gifts, the letter closed with these touching words: "But, dear young friends, did God tell you, or how else could you ever have known, that my husband has but one hand (the left) and that he has suffered very much in it, with the cold, in driving to his different mission stations? Certainly none other of your most generous gifts could be of more service or has more revealed to us God's protecting care than the nice, warm mitten you sent. God bless you, one and all!"

A silence, more expressive than words, fell on the little group and all eyes rested on Bertha, whose own were glistening.

"I am almost frightened," she said, under her breath, "to think how likely our prayers are to be answered."

"Rather rejoice, dear," said the queenly Marion, "that you were permitted to do so kindly a deed for His sake and in His name."

THIS AND THAT.

A missionary's little boy, only twelve years old, living in Nicomedia, gives in his own words this description of funeral customs there: Women seldom attend funerals in the East and when the litter is being taken from the house the female friends cling with passionate energy to the body lying on it and are often torn away by force. How heartrending it is to see a wife or mother scolded and roughly handled by the director of the funeral procession in order to separate her from the body of husband or son! Christ's heart was moved by a mother's passionate grief and taking her part He commanded the procession to stop, touched the litter and the young man sat up [Luke 7: 11-17]. After the funeral the friends go to weep at the grave [John 11: 31]. Taking the clothes of the deceased they spread them piece by piece upon the grave, giving vent anew to their grief with the placing of each article; then squatting around the grave they wail and lament, rocking their bodies to and fro, and as the shades of night begin to deepen they return to their homes, a sad procession of red-eyed, exhausted mourners.

One often finds right in the heart of our American civilization strange old customs which seem almost a remnant of the middle ages. For instance, there is in Morton, Ill., a New Ahrnish church of nearly 500 members who have some curious regulations as to their worship. Services begin at nine in the morning and close before three in the afternoon, dinner being served at noon in the church dining hall. The members are

allowed light drinks but are expelled for drunkenness. A member is also likely to be expelled for attending service at any other church, even the funeral of a friend. Four years ago a leading member suffered expulsion for voting for Harrison. The principal difference between the New and the Old Ahrnish churches is that the latter use only hooks and eyes while the former insist that they may use buttons. They have many excellences, chief among which are their care for each other and their faithfulness to the Sabbath services. They are also coming to indorse our public school system.

A CAT WITH AN EAR FOR MUSIC.

A clergyman in the south of Ireland, a quiet but keen observer of animal nature, some time ago described the odd effects of music on a cat in a friend's house. His host, in course of a chat, told him that kitty was exceedingly cross and upset if a certain air from an opera (the Miserere from the Trovatore) was played on the pianoforte and that she would not even allow it to be whistled in her hearing. The clergyman could scarcely believe this. Pussy was lying on the rug with a young family about her. Her master at once began whistling, first one air and then another. The cat paid no attention to them. Suddenly he whistled the tune spoken of in Verdi's opera. Immediately the cat stopped playing, her ears pricked up, her tail waved angrily. As he continued to whistle she ran from her family to his side and at last—as he described it—began climbing up with a sharp and piteous mew, looked into his face, rubbed her head against his shoulder and at last put her paw directly against his lips. The clergyman asked if it was not a trick that the cat had been taught. But his host told him no, pussy had started her conduct herself. One day he had been gazing out of the window and whistling that air. He was not thinking of the cat until suddenly she came up to him with mews and curious squeaks, and before he knew it was climbing up his trousers and presently, from his shoulders, she laid her little foot on his mouth. The whistler made different tests of the matter and soon satisfied himself that it was that tune and no other one that interested his pet. She came to him from any part of the house if he whistled or played it, and one gentleman put her in such a passion by it that she nearly scratched one of his eyes out and behaved generally like a little tiger.—*Nashville Christian Advocate.*

A FELINE FIRE PATROL.

Among the servants of Uncle Sam are about three hundred cats, scattered among the government buildings in Washington and fifty large post offices of the country. These cats are necessary to prevent rats and mice from chewing up mail bags, letters and other documents, and several postmasters make regular quarterly requisitions upon the Government for money to buy "cat meat."

Twice the building of the War Department has been set on fire by mice gnawing matches, and to say nothing of possible damage to valuable papers through the teeth of hungry mice the danger of a conflagration is great enough to make the cats a necessary fire patrol and the cheapest possible sort of insurance.—*Harper's Young People.*

"Why do you call your donkey Fihad?" asked Uncle Jake, when he heard the name for the first time. "Why," cried Nelson, in wonder, "didn't you ever hear of the song called 'Fihad a donkey that wouldn't go'? And my donkey won't go."—*Harper's Young People.*

The college phrase, "not in it," is not new, as many would suppose, but was used by Euripides, more than 2,000 years ago, in his Meleager, when he says, "Cowards do not count in battle; they are there, but not in it."

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CONVERSATION CORNER.



MY DEAR BOYS AND GIRLS: We are through with 1892 but not by any means through with Columbus. He was still at sea in 1493, so that wherever we sail in our '93 we shall be sure to run across his track and learn something new connected with him or his great discovery. Here are two letters about the difference between

1493 AND 1893.

WORCESTER, MASS.

Dear Mr. Martin: I was very much interested in the questions in the Corner of Nov. 10. I have tried to answer them as follows:

Did Columbus have a spyglass when he sighted land? No, as that was invented about the close of the sixteenth century.

Did he have a compass by which to steer his caravel? Probably, because it was used by the Chinese long before the Christian era. According to one account the knowledge of the compass was brought to Europe by Marco Polo (in 1260) on his return from Cathay.

Did he have a watch to note the time of his discovery of America? He might have had a watch, as watches were made in Nuremberg in 1477 and were called from their shape "Nuremberg eggs."

Did he have matches? No; flint and steel were universally used till the present century.

What kind of a light did he have? Probably a tallow candle or some kind of an oil lamp—not kerosene, as that oil has only been in use since the discovery of petroleum in Pennsylvania in 1859.

Could he have telegraphed Queen Isabella when he arrived at Palos? No; as "the public use of the electric telegraph dates not earlier than 1844, though the idea that magnetism could be applied to distant communication is at least two centuries and a half old."

What kind of a pen did he use? Probably a quill pen.

Did he have envelopes? No; as envelopes first came into general use in England in 1840.

What kind of a stamp did he use? None. From earliest times it was customary to send dispatches by messengers. Postage stamps were first used in England in 1840.

Your Cornerer, ALFRED B.
SOUTH NATICK, MASS.

Dear Mr. Martin: I am a little girl ten years old, living under the shadow of the Eliot Oak. Nearly two hundred years ago John Eliot preached to the Indians under this grand old tree. If you are willing I would like to be a "Cornerer" too, as I am very much interested in the "Conversation Corner." I will try and answer the questions about Columbus. He couldn't have used a spyglass, for the telescope was not invented until 1608. He had two compasses. He did not have a quadrant, for that was not used until 1730. He might have had a pocket clock to tell the time, for clocks were invented in 1477. He probably had a wax candle or a lantern. (How did he light his candle? I cannot tell.) He probably sent his letter to Queen Isabella by a courier. Telegraphs and postage stamps were unknown in those times. I think the letter was written with a goose quill. . . . May all the Cornerers be like Columbus, full of courage, perseverance and faith.

MARY B.

Mary's question in parenthesis is answered by Alfred. I do not suppose, however, that the flint and steel were struck together every time they lighted a candle, but only to light a fire, which was not allowed to go out very often; from the fire candles or other fires could be lighted.

WHAT I REMEMBER.

I remember my mother telling me of going to the neighbors' in her girlhood to get live coals when the fire at home went out! Perhaps you Cornerers think that these inventions have been gradually introduced one after another in the four centuries since Columbus's time. As a matter of fact, nearly all of them and others like them come within the memory of people no older than I. I will not say that I remember the mariner's compass (except when I learned to box it on a Cape Cod schooner) or the spyglass, but I do remember the constant use of tallow

candles and how they were made, too—what an event to us children was the annual "candle-dipping"! I began to write with a quill, and envelopes were not used then. I was a grown-up boy before I saw a postage stamp, and even then the rate, five cents (ten if over 300 miles), was generally stamped on the letter and collected at the destination if not paid by the sender. The town of my boyhood was on the line of the Connecticut River Railroad, which the newspapers are talking so much about now, and I well remember the first train that ran through—I was on it! A year or two afterwards the first telegraph office was established in a neighboring town and I was the "assistant operator"—that old alphabet has long since gone out of use but its dots and dashes are perfectly familiar to my fingers now! I was a young man when I first saw a sewing machine and, as you know, street cars, telephones, typewriters and electric lights are very recent. Now, don't think I am as old as "Peter Parley" because I remember these things—ask your fathers and mothers whether they do not remember about the same and whether they call themselves old!

OLD TIMES.

By the way, if you wish a perfect description of the times when your parents and I were children you should read the books (published in Boston) of "P. Thorne"—Jolly Good Times on a Farm, at School, at Hackmetack and the last volume, which I have just read, More Good Times at Hackmetack. You will know then about old-fashioned work and play, the "deestriet school," the singing school, the journey to Boston, the "raising," the muster, etc. I am particularly interested in the books because I remember a "huckleberrying" excursion with a happy party of young folks to "Hackmetack," and also Miss "Thorne" herself, the genial author, when she was a scholar and teacher in the Connecticut Valley.

THE WORLD'S FAIR.

The great anniversary will be in the year before us. The centennial exhibition of 1876 at Philadelphia was a marvelous affair, but from all descriptions the World's Columbian Exposition at Chicago the coming summer is to exceed in extent and magnificence anything ever seen on this planet, or, so far as we know, on any other. The whole world, with its inhabitants, products and curiosities, will be before our eyes. What an education it will be to spend a week or two in that wonderful microcosm—see Webster—on the shore of Lake Michigan! I have been wondering where we could stay while there. Reading the advertisement in the Christmas number of the *Congregationalist* of the "Hotel Endeavor" to be opened there a bright idea struck me. Why cannot we have that for Corner headquarters? But rooms have to be spoken for at once by purchasing a "registration ticket" for three dollars each, entitling the bearer to select at a later date a room. The plan has grown upon me so that I have arranged for a number of these tickets for any genuine Cornerers or their families. Read the advertisement carefully, and if necessary send me a stamp for circular. I will send you ticket on receipt of \$3 and a stamp. I hardly need say that I get no commission or profit, except the prospective pleasure of seeing some of you at the fair. I feel confident that this will be a safe, convenient and comfortable place—the right place for quiet, temperance, Christian Endeavorers and Cornerers!

MR. MARTIN.

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The Sunday School.

LESSON FOR JAN. 15

Hag. 2: 1-9.

ENCOURAGING THE PEOPLE.

BY REV. A. E. DUNNING, D. D.

In the first lesson of this quarter we accompanied the Jews on their return from Babylon to lay again the foundations of their nation at Jerusalem. In the second we saw their rejoicings when, a few months after their return, they set up again the altar, began the regular order of sacrifices and laid the foundations of the second temple. Then came fifteen years when they did practically nothing on the work of rebuilding. The account of this period should be read in the fourth chapter of Ezra. Their trouble began when the people of the surrounding tribes offered to join them and were refused. These people had some crude ideas of Jehovah as the God of the land, because the king of Assyria had sent to their fathers a Jewish priest to teach them about Him [2 Kings 17: 24-28]. But they had not loved nor obeyed Him; they only feared Him because they had a superstition that He spoiled their harvests to punish them for not sacrificing to Him [2 Kings 17: 41].

Zerubbabel refused to make an alliance with them and in consequence they hindered the work in various ways while Cyrus lived and practically broke it up [Ezra 4: 1-5]. But Cyrus died in 529 B. C. and they sent at once to his successor, Ahasuerus, whose name was Cambyses, accusing the Jews of a purpose to rebel against him. So the restraint on them was continued [Ezra 4: 6]. After his death, seven years later, the same enemies of the Jews sent a message to his successor, the usurper Artaxerxes, that if he did not stop the rebuilding of Jerusalem he would lose all his possessions in Palestine [Ezra 4: 7-17]. This message brought back a positive decree which was speedily used to put an end to the desultory efforts which the Jews had made to rebuild the temple. However, this Artaxerxes, whose name appears in history as Smerdis, reigned only eight months, and when he was overthrown by Darius Hystaspes the prophets Haggai and Zechariah, perhaps believing he would favor the purpose which Cyrus had meant to carry out, stirred up the Jews to renew their work. One of these appeals is the text of our lesson. We naturally give our attention to these two topics:

I. *The prophet.* Haggai and Zechariah were preaching at the same time and for the same purpose. The prophets were not officially appointed, as the priests were, for the temple service. They spoke because they had a message from God. Often they were opposed to the priests and said severe things about them. Ezekiel [22: 26] said they had profaned the holy things. Hosea [6: 9] charged them with murder and licentiousness. Micah [3: 11] declared that they were mercenary, and Malachi [1: 6, 7] said that they polluted the temple of the Lord. There was always a multitude of priests among the Jews. Even among those who came up from Babylon nearly every tenth man was a priest [Ez. 2: 36-39].

The prophet was the preacher of righteousness. He spoke in the name of Jehovah [Amos 3: 7, 8]. Generally he was moved to speak because the people were unrighteous and often his message provoked resentment [Hos. 9: 8]. Some of the prophets had deeper insight and more extended foresight than others. Of these Isaiah is the greatest, for he seems to include in his visions the whole world and the consummation of righteousness in it. Haggai is one of the least, for his theme seems to be confined wholly to one purpose—the rebuilding of the temple.

II. *The prophet's message.* So far as the book reveals to us, in which his utterances are preserved, his ministry is limited to less than four months and he spoke to the people four times. The last two messages were delivered on the same day. His first sermon rebuked the people for their indifference to the work of building the temple and refuted their plea of poverty. He told them that the failure of their harvests year after year through drought was because God was displeased with them

for spending so much on their own houses and neglecting to build His house. They responded heartily. The governor, the high priest and the people united in the work, and the temple walls began to rise. When they had shown their earnestness and sincerity by nearly four weeks of labor Haggai brought to them a second message, encouraging them to go on, and this forms the text of our lesson. It is a single sentence, thrice repeated: **BE STRONG.** It is the message to which every one who is doing honest work as a servant of God is entitled. But it is especially sent to those who toil to build up the kingdom of God, either in making a place for worship or gathering a company of worshippers or exalting the character and increasing the zeal of those who have entered into a covenant with God to work together for Him. For it must be remembered that the church today, composed of believers in Christ, is the antitype of the ancient temple. Not now the walls make the temple, but those who, consecrated to His service, sit in the pews. The reasons for being strong, as Haggai put them, were these four declarations of God:

1. I am with you. The work was great. The contrast was depressing between the scattered ruins and the memory of the house in its former glory. The obstacles had seemed insurmountable. The neighbors of the returned Jews were their enemies and were stronger than they. Their rulers had positively forbidden them to proceed. They had but little to work with, even if there had been no opposition. But to all this the prophet urged the word of God—I am with you. So God had said to Moses when He sent him to lead the Israelites out of the bondage of Egypt. So He had said after the terrible apostasy at Sinai: "My presence shall go with thee." So He said to Joshua when the people passed through the Jordan to take their abode in the promised land: "As I was with Moses, so I will be with thee." In every crisis in the history of His people He has renewed that promise till Christ left it as His final legacy: "Lo, I am with you always, even unto the end of the world."

With such an assurance we may undertake any work, confident of success. Things which seemed impossible have been grandly done under the inspiration of that promise. With the motive to serve God, and the wisdom to know that He approves of the service we propose, we cannot fail. Let the young man so choose his calling that he may have this promise. Let us take up each day's task so that we may claim this promise, and we need not fear any obstacles.

2. I will keep my covenant. It was well for the people to remember what God had done for His chosen nation. It was well for them to remember that though they had forgotten Him He had not forsaken them. He had kept His covenant through prosperity, when Solomon had reigned, as God had promised to Abraham, "From the river of Egypt unto the great river, the river Euphrates." He had kept it when He had brought them back from the captivity. "Then said they among the nations, The Lord hath done great things for them." It was well for them to recall these things as they set themselves to do what seemed so great a task.

Whoever would do a great work for God needs to look back and see how He has led His people through the Red Sea, how He has drawn water for them from the flinty rock, how He has driven out the nations before them and how He has made a highway for them through the desert. Nor has He ever done so great things for men as He has done in this century and for this generation. Forty years ago it seemed as though the gates of many great nations were absolutely closed against the gospel. Today they are all open, and the only obstacle to the spread of that gospel throughout the world is the unwillingness of His own people to send the messengers.

3. I will provide the means. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." The people were poor. The cedar trees of Lebanon cost money, and yet more money was required for their transportation to Jerusalem and for wages for the builders.

But God called only for consecrated hearts and willingness to do what they could. He would provide, so that nothing else should be wanting.

Just that faith in God must be joined to earnest work for Him and His church will surely grow. It will grow right where we live. A revival will come wherever men believe that God is ready to work with them and go to work with confidence in Him. His church will grow throughout the whole world, in numbers, in unity, in spirituality, in proportion as His own people trust to His help and work to this end. "If ye abide in Me," Christ said, "and My words abide in you, ask whatsoever ye will, and it shall be done unto you."

4. I will crown the work. "The latter glory of this house shall be greater than the former, saith the Lord of hosts." I do not know how far the prophet saw into the future when he foretold that the desirable things of all nations should come thither, so that with them God would fill the temple with glory. I do not know how long appeared to Haggai the "little while" before the nations were to be stirred with convulsive throes till what God's people desired should glorify the house of God at Jerusalem. But a far greater fulfillment of the prophecy has come to pass than either prophet or people foresaw. The Christ has come: He has become the corner stone of a temple whose living stones are believers in Him, a temple which is growing to a perfection of glory greater than ever prophet dreamed. The work of those Jews was one great step toward it, for they reared the building whose walls resounded to His voice and echoed to the tread of His feet. Our work for His living temple is another step toward it and who can tell how near the consummation may be? As Prof. Philip A. Nordell says, in *The Gospel from Two Testaments*:

The world is ripening faster than we think. Events are moving with accelerated velocity. Who knows but that the full glory of the Messianic time may be close at hand? Whether near or far, every man's supreme duty to God and to his fellowman is so to live by the Holy Spirit's help as to make the world better and thus to hasten the advent of that golden age which lies not in the past, as men have sadly thought, a reminder of eternal lapse and loss; but in the future, which is still ours, a divine goal and beatific hope toward which the weary world is slowly toiling upward in the night.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Make a square wall of blocks to recall the laying of the foundations of the temple. Make drawings of the musical instruments to suggest the songs of praise and call for the Golden Text of last Sunday. The foundation had been laid. What more was to be done? Describe the condition of Jerusalem with ruins everywhere. Perhaps some of the people thought more of rebuilding their own houses than of helping to restore the house of the Lord. Perhaps they were so well satisfied with the good beginning that they did not keep on working hard to raise money and workmen for the building. They gave up too easily when their neighbors over in Samaria interfered with them and influenced the new king to forbid the work. For fifteen years the work waited. Jerusalem was a busy city during these years. Walls were rebuilt and houses grew out of the ruins. Vineyards were planted and fields were cultivated. But always there were the bare foundations of the temple to remind the people that God's work was not going on while they were building and planting for themselves. And do you think the blessing of God could rest on the city that neglected the place for His worship? But God did not forget them. He sent a prophet to remind them of their duty. The prophet showed them that God could not prosper their work while they were living in a wrong way.

Draw a scroll and write on it some of the verses of our lesson:

"Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts."

"My Spirit remaineth among you: fear ye not."

"The silver is Mine, and the gold is Mine, saith the Lord of hosts."

"The glory of this latter house shall be greater than of the former, and in this place will I give peace."

Make on the board a list of what would be needed for the building of the temple, bringing out the names from the class, as silver, gold, wood, etc. But more was needed. Some of these things had already been given. What was most necessary? Was it not the Spirit of the Lord? If the Spirit moved them to work, then they would fear no king and no enemy because they could always say: "For I am with you, saith the Lord of hosts."

Where is silver and gold to be found? Who puts it in the mines of the earth? If all the silver and gold belongs to God is it not right to give it to Him? The enemies of the Jews were trying to trouble them but God promised what? Read the last line on the scroll. If the people gave their silver and gold and work to the house of God what would come to them? Write another list on the other side of the board:

God's Spirit.
Strength.
Desire of all nations.
Glory.
Peace.

Make this lesson practical by suggesting the many kinds of work to be done for God today. How can children help? What can they give? Go over the first list again. Have you any of these things? What do you need most to help you in your work? Teach the Golden Text here. Whatever you do for God is a part of His great building on earth. If His Spirit works in you then His peace and glory come to you. Read the last verse of the scroll: "And in this place will I give peace, saith the Lord of hosts."

THE CHURCH PRAYER MEETING.

Topic, Jan. 8-14. What True Religion Is. Is. 1: 16, 17; Acts 16: 29-31; James 1: 21-27. (See prayer meeting editorial.)

Y. P. S. O. E.
PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 15-21. Strength for God's Work. How to Obtain It and How to Use It. Hag. 2: 4; Col. 1: 9-11.

Strength results from a number of causes, some of them manifest and some hidden from sight. Something is gained when we come to realize that God's work requires strong men and women. We look abroad upon gigantic evils, many good causes languishing for support, much to be done in every field of Christian service. The extent, the variety, the arduousness of the work convince us that it is not a pusillanimous Christianity, it is not weaklings, that are going to conquer this world for Jesus Christ. The next and most natural thought is that of our own weakness and inadequacy. We have but two hands and two feet and one brain and there are but twenty-four hours in the day and life is short at best. But this consciousness after all is one step toward greater power. Not until a man comes to know of how little avail are his own unaided efforts does he begin to be equipped for God's work. The experience of the Bible heroes from Moses to Paul and of the leaders of the church through the nineteen centuries proves this. The paradox of the great apostle tells the secret: "When I am weak then I am strong." There was a man once who prayed earnestly, "Take me, O God, and make me." But the power did not seem to come. Finally he prayed, "Take me, O God, break me, make me." Then the power came.

Thus it is that God's strength is poured into lives that have been emptied of self. We must establish connections with the reservoir which lies far up in the hills. To do God's work without laying hold of God's power is like trying to serve an employer without ever going near him or reporting to him. Would the Bible reiterate so often the command, "Be strong," unless it is possible for all of us to comply with the injunction. Religion means something more than tenderness and sweet-

ness. God wants us not merely to be good but to be good for something.

We shall not be as strong as we ought to be unless we lay hold of and co-operate with all the forces which are making for righteousness. It is our business as Christians to present as solid a front as possible. A hundred men pulling at one rope make greater headway than the same number of men pulling at a hundred ropes. You will get strength and communicate strength by keeping in touch with your brethren.

Parallel verses: Deut. 11: 8; 33: 25; 1 Chron. 28: 10; Neh. 8: 10; Job 17: 9; Ps. 57: 14; 31: 1-3; 62: 11; 89: 10; Isa. 25: 4; 26: 4; 30: 15; 40: 29-31; Dan. 11: 32; Nah. 1: 7; Mark 12: 30; Acts 3: 16; Rom. 15: 1; 1 Cor. 1: 23-25; 16: 13; 2 Cor. 12: 9, 10; Eph. 6: 10; Phil. 4: 13; 2 Tim. 2: 1; Heb. 11: 32-34; 1 Pet. 5: 10; 1 John 2: 14.

NOTES.

Sunrise services on Christmas morning are growing more common every year and this year the Pennsylvania State officers sent out a circular urging every society in the State to hold such a meeting.

When Dr. Clark set sail from Australia for Japan about one hundred Endeavorers went down the bay with him from Brisbane. At every Australian port where the steamer touched telegrams of greeting from Australian friends were awaiting him.

The junior society in the North Church at Newburyport, Mass., has adopted as one of their members the little daughter of a home missionary at Coal Bluffs, Io., in whom the women of the church became interested. The society has sent her a junior pin, while she sends her response for the consecration meetings and is now trying to form a society at her home.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

The A. B. C. F. M. has sent out two leaflets entitled What Can the Board Do in 1893? and A Rare Opportunity for Investment, setting forth the present financial condition of the society with a list in detail of its special immediate needs not yet provided for. To sustain the missionaries and the work of last year will require \$840,000, the board's total income for that year. But of that sum \$100,000 were received through legacies not to be expected this year and \$50,000 more were given by a few people as an offering for that year only, so that \$150,000 cannot be reckoned upon. Besides this at least \$35,000 is needed immediately for certain special objects. No way to raise this money presents itself but for every donor to add something to his annual gift. It is proposed to open a special account for "advanced contributions for 1893" and acknowledge such separately in the *Missionary Herald*. This will enable the committee to make additional appropriations from time to time and so keep up the work of our missions as hitherto. It is hoped that enough will be given to provide also for the urgent calls for new laborers and new fields.

From the annual report of the Inanda Seminary, a girls' school connected with the Zulu Mission, we learn that the whole number of pupils enrolled for the year, 113, was larger than ever before. Twenty-three of the girls have united with the church during the year. On returning from their vacation many told of their efforts to teach those at home, some working among their own friends and others going out among the kraals. Three of the older girls have gone to teach in outside schools and are doing good work.

The New Year's messages from our foreign missions make the January number of the *Missionary Herald* a unique one. On the whole, the spirit of hope and cheer prevails although the letters are not unmixt with reports of hardships, persecutions and lack of adequate workers and suitable buildings. We have not space to refer to the advance which has been made in all the fields but what has been accomplished in one or two missions serves to illustrate the progress in all.

In Central Turkey, during the past year, the theological seminary at Marash has graduated five well-trained and promising young men and the new year opens with a large entering class. The Central Turkey College at Aintab has sent out ten earnest Christian graduates and has taken joyful possession of its restored

and enlarged building with more comprehensive plans and increased teaching force. Its medical department and hospital work has welcomed a new physician. The boys' and girls' schools are keeping up with the ever increasing demands made upon them. Very significant is the growing interest shown in Y. M. C. A. and other home missionary work in some of the important centers, notably at Aintab, where the Christian Association possesses a commodious building, the gift of a native Protestant.

From Micronesia comes the news that the translation of the Gilbert Islands Bible has been completed and nearly two-thirds of it has passed through the press. Mr. Bingham, who began to reduce the language to writing more than forty years ago, hopes that the entire Bible will be printed in a few months.

Rev. R. C. Hastings writes of the independence of the churches in the Ceylon Mission. The total number of churches at present is sixteen, with a membership of over 1,500. Ten of these pay all their expenses, including pastor's salary, contributions to benevolent societies and running expenses. This is a good record indeed.

In Mexico the past year has been memorable because of the number of church buildings bought or erected, notably the church in Las Cuevas, the commodious building in El Paso, occupied jointly by the American Board and the N. W. E. C., the fine new temple at Chihuahua and another at Guadalajara. Mr. Eaton states that these edifices have already produced a marked effect in increasing public respect and attracting new hearers.

THE WORLD AROUND.

The latest returns of hospitals and dispensaries in British India present gratifying features. There are now in India 1,641 institutions treating 265,000 indoor patients and 11,978,000 outdoor. To these branches must be added twenty-five lunatic asylums and twenty-three leper hospitals. The significance of these figures is more evident when contrasted with the number of similar institutions in existence over thirty years ago. At that time the return of dispensaries was only 181 and the total list of their patients just 111,116. In the last report of the National Association for Supplying Medical Aid to the Women of India an increasing supply of women's hospitals with lady doctors and female nurses is reported. It appears there are forty-eight hospitals or dispensaries for women in operation, nine being in the native states. Last year 412,591 women were treated. Formerly only a few women of the better class were treated in hospitals, whereas today, by the inauguration of this noble movement, these hospitals and women physicians reach a class of Hindu women who were utterly unable, by reason of social disabilities, to avail themselves of the previously existing means of relief in sickness and pain.

A large party of missionaries, sent out by the International Missionary Alliance, sailed from New York on Dec. 14. The party consists of nineteen adult missionaries for India and seven children. Besides these there are two already on their way to China by way of Sweden, two by way of San Francisco and two for Japan, making in all twenty-five adult missionaries recently sent out by this society. Farewell meetings held in Dr. Simpson's Gospel Tabernacle were largely attended. These missionaries rely largely for their support on contributions which come in answer to prayer.

The missionary in Siam has constantly to meet the danger of leprosy in its most loathsome form. There is practically no quarantine placed upon the lepers except in the matter of dwellings and they are permitted to go about the streets begging for food. There are consequently hundreds of ways in which the disease is spread and the authorities do nothing to prevent it. The money which is given as alms to the lepers finds its way into everybody's hands and the coppers of the realm are leprous coppers. This is only one of the disheartening and dangerous evils which our missionaries must encounter, yet they say repeatedly it is forgotten in their great love for the work.

Literature.

BOOK REVIEWS.

DRIVER'S SERMONS ON THE OLD TESTAMENT.

However one may hesitate to accept the conclusions of Canon Driver as to the dates, composition and structure of Old Testament books, no one can read his Introduction to the Literature of the Old Testament without admitting that he is thoroughly conversant with the books themselves. His conclusions must be controverted, if they can be, by a scholarship as thorough as his, an acquaintance with ancient history as profound and general, and an appreciation as vivid of the life of the times in which he believes the books to have been written. To declare against Dr. Driver's positions on the ground that they are contrary to tradition and that they tend to unsettle faith is simply folly. Yet to the student of the book to which we have just referred it is refreshing to take up this new volume, *Sermons on the Old Testament*, and to see in it how Dr. Driver's own use of the Bible as a guide to the knowledge of the will of God and of human destiny is affected by his critical studies. These sermons are published by him with the avowed hope that they will show how he estimates the permanent value of the moral and religious teaching in the Old Testament and in what directions he believes it may be made practically useful at the present time. He presents this volume as a supplement to his Introduction to the Literature of the Old Testament.

These twelve discourses nowhere escape from the critical views with which Dr. Driver regards the Old Testament. Their themes are all suggested by these views. Their structure is in marked contrast to that of the ordinary sermon. Though each is provided with a text, and most of them with striking texts, the homiletic and hortative powers of the sermons lie rather in the majesty of the ethical principles stated and illustrated than in direct appeal; and these statements and illustrations are drawn entirely from the Bible, and from an evident wealth of knowledge and skill in adaptation which holds the reader's attention and compels his admiration. In these sermons Dr. Driver recognizes more fully than has appeared in his critical work the divine element in the Bible and its influence on his own mind.

His themes, suggested by his critical studies, are in a sense a defense of his views—such as Evolution Compatible with Faith, Growth of a Belief in a Future State, The Ideals of the Prophets, The Voice of God in the Old Testament and Inspiration. But his treatment of these subjects is constructive and devout, and will go far to reassure many who have almost resolved to shut their eyes to newly discovered facts concerning Biblical literature rather than risk the impairment of their faith in its revelation of God. One is tempted to quote extensively from this volume because it presents so varied themes and connects them so closely with Scripture whose meanings are freshened by showing their relation to the times in which they were written. But a single paragraph will illustrate Dr. Driver's purpose and the spirit in which he has striven to fulfill it. He says:

I have sought to illustrate, under two aspects, the historical significance of the prophets. History, we see, elucidates the prophecy; prophecy interprets the history. If we would understand the prophecy rightly we must throw ourselves back to the time at which it was uttered, and realize the social and political situation to which it was addressed. Then, in its turn, prophecy illumines, and even directs, the history. May the Spirit which quickened and exalted the genius of the prophets help us, as we read their writings, to take the lessons which they teach to ourselves! May He inspire us, if it be possible, with the same generous and disinterested impulses, the same lofty aspirations, the same admiration of nobility in thought and deed, the same honesty and love of truth!

The sermon on Inspiration packs into a few pages a more profound and broad statement of the principles on which it is based than some entire volumes contain. We cannot refrain from quoting a single sentence which

characterizes the theme and a single paragraph expanding the thought:

Without pretending to define inspiration or to determine the mystery of its operation, we may, I suppose, say that what we mean by it is an influence which gave to those who received it a unique and extraordinary spiritual insight, enabling them thereby, without superseding or suppressing the human faculties, but rather using them as its instruments, to declare in different degrees, and in accordance with the needs or circumstances of particular ages or particular occasions, the mind and purpose of God. . . . Through the history of Israel as a nation, through the lives of representative men and through the varied forms of its national literature God has revealed Himself to the world. But this revelation was not made in its completeness at a single moment; it was subjected externally to the conditions which govern human history; it advanced progressively; and it is not more than consonant with the idea of progress that at each stage it should be regulated by the opportunities, and adapted to the capabilities, of those to whom it was primarily addressed.

We hope no one who has the true interests of the Christian religion at heart will declaim against the higher criticism and denounce its influence on individual character and on the church without having first read these sermons and examined the Scriptures to see whether or not the conclusions which the sermons present are correctly based on the statements in the sacred books. [Charles Scribner's Sons. \$1.75.]

RELIGIOUS.

There certainly is a lack of volumes in which theological and religious subjects are discussed in language and in a manner at once intelligible by and attractive to plain readers. Now and then one appears, however, and here is a good example, *Did a Hen or an Egg Exist First?* [Fleming H. Revell Co. 75 cents] The author is Jacob Horner. He recognizes the fact that many of the claims of scientific men, which are believed to lead to skepticism and which undeniably have much influence over working men, are unsound, and in this volume he handles them at once ably, candidly and entertainingly. His volume is short, terse and thoroughly practical. We commend it to pastors and also to laymen. It is a good book to read and then lend. It should go into the church library.—*The Face of the Deep* [E. & J. B. Young & Co. \$3.00], by Christina G. Rossetti, is "a devotional commentary on the Apocalypse." The devotional element certainly is much more apparent than the critical. The interpretation is often fanciful and even mystical and the author's style is unduly rhetorical and verbose for such a work. Scholars will hardly care for it.

The studies on the canon of Scripture which compose *Book by Book* [J. B. Lippincott Co. \$2.50], by the Bishop of Ripon, Archdeacon Farrar, Dr. Marcus Dods, Prof. Stanley Leathes, etc., originally served as the introductions to the different books of the Scriptures in the publication known as *The New Illustrated Bible*. They contain a discussion at once scholarly and popular of current questions of Biblical criticism, and they are reverent, cautious and generally conservative in temper. They are written with the purpose of being intelligible by any ordinarily well-informed reader, and they are.—Another volume of essays or addresses by Rev. M. J. Savage is called *The Evolution of Christianity* [George H. Ellis. \$1.00]. The general idea of the book is that God's method in religion, as elsewhere, is one of growth. This will be conceded much more generally than he apparently supposes. As for his manner of expressing his views and of commenting upon opinions dissimilar to his it is not always wise, and his statements of supposed truth now and then are far more dogmatic than demonstrable.

Rev. Anthony Bathe, who seems to be a clergyman of the Church of England, has written *An Advent With Jesus* [Longmans, Green & Co. 40 cents], a devotional treatise intended for spiritual edification during the period named in the title. The churchly flavor pervades the book but not obnoxiously, and all Christians will find its plainness and directness useful.—Many of our middle-aged readers will recall at once *The Peep of Day*

[Longmans, Green & Co. \$1.75], to which many of their earliest religious impressions were due. It contains spiritual instruction in a simple, practical form, admirably adapted for use with little children. This edition has some colored illustrations which they will enjoy.—A new and revised edition of Rev. Dr. G. W. Clark's *New Harmony of the Four Gospels in English* [American Baptist Pub. Society. \$1.50] is out, the readings of the revised version of the Gospels being appended in notes, and some other new material being added. The general arrangement and character of the work remain the same as they have been during the almost quarter-century since the original publication of the work.

BIOGRAPHICAL.

We welcome the *Memoir of Rev. Israel E. Dwinell, D. D.* [Oakland, Cal.: W. B. Hardy. \$1.75], which his son-in-law, Rev. H. E. Jewett, has written. Dr. Dwinell was honored and beloved on the Atlantic Coast as truly as on the Pacific, and, like his friend the late Dr. Benton, he was a man to whom Congregationalism owes a large debt. He was eminent both as a preacher and an organizer. He was one of the foremost advocates of the formation of what has become the General Association of this State. After two years of home missionary work in Illinois and a pastorate of fourteen years in Salem, Mass., he went to California, and there alike as pastor and theological professor he made the same deep and abiding impress upon his times as at the East. In this volume Mr. Jewett has told the story of his life simply and well, and has appended to it a number of Dr. Dwinell's sermons, together with various tributes to his memory, etc. It will find a wide circle of readers.

Major H. C. Whitney, the writer of *Life on the Circuit with Lincoln* [Estes & Lauriat. \$3.50], was a personal and an intimate friend of the great president, and he has portrayed Lincoln from a new and advantageous point of view. He also has sketched many other of the great men of Lincoln's time clearly. There is far too much material in his volume and it is diffuse and repetitious. It is a pity that its contents were not digested better. Nevertheless much of it is vividly interesting and it needs to be read by any one who would know Lincoln as he was. Major Whitney believes him to have been a true Christian, justifies abundantly his fondness for jokes and comic literature, defends Mrs. Lincoln impressively from accusations which used to be made against her, urges that Hon. Robert T. Lincoln ought to be made president for his father's sake, and, in general, has given the public a graphic and valuable work in spite of its conspicuous faults.

The Assassination of Lincoln [American Citizen Co. \$2.50], by Gen. T. M. Harris, one of the military commission which tried the assassins, may not be a biography in the strict sense of the term yet fairly enough may be noticed here. It gives a graphic and candid account of the great conspiracy and a review of the trial of John H. Surratt. It seems to demonstrate conclusively the justice of the result reached in the cases of all, especially Mrs. Surratt and her son. The only fair objection which can be made to it is that it is too long. This, too, might have been condensed with advantage, but it is an important book.—Prof. Ernest Lavasse has written, and Mrs. Mary B. Coleman has translated from his French, a volume about *The Youth of Frederick the Great* [S. C. Griggs & Co. \$2.00]. It is a thoroughly studied and carefully composed work, impartial in criticism, vigorous and entertaining in manner, sometimes decidedly satirical, and in all respects a valuable book.—Mrs. Charles's tiny volume of reminiscences of *Lady Augusta Stanley* [E. & J. B. Young & Co. 25 cents], contains very little material, but it is full of significance. Those who knew its subject in person will recall, as they read, the rare graciousness of manner and the force of character which impressed them afresh whenever they met her, and to those who knew her merely by name this glimpse of what she was will be a new proof of that nobility and beauty of an earthly life consecrated to heavenly things with which we meet at times, but all too rarely.

STORIES.

From Dusk to Dawn [D. Appleton & Co. \$1.25], by Katharine P. Woods, is an unusual and a striking story. The danger of surrendering one's will to the control of another, the perils of mesmerism and hypnotism and the emptiness of theosophy are exhibited clearly and the power of the love of Christ to do what they cannot do is shown impressively. A narrow and petty sectarianism also is contrasted effectively with a large and noble conception of Christian truth and service. The author undertook a very delicate and difficult task, but she has performed it with force and skill, and the book is as timely as it is interesting and vigorous. It is a novel of high merit and also a spiritual, and we might almost add, also, a philosophical and even medical work of no mean quality.—Dr. Jessop's short sketch, *Doris, an Idyll of Arcady* [E. & J. B. Young & Co. 25 cents], is less idyllic than most readers will anticipate, yet it is a powerful, touching and suggestive little story. The principal character is drawn in bold, firm strokes and with good effect.

Buffeting [Dodd, Mead & Co. \$1.00], by Jeannette Pemberton, is more melodramatic than is wise and its heroine acts at high pressure throughout. One easily could point out other weak points, also, were it worth while. Yet the author certainly represents her characters with superior self-consistency and power. We do not admire most of them but we recognize the fact that they are successfully portrayed. The author would succeed better, in our judgment, if she were to depend less upon incident, especially abnormal incident, and more upon the depicting and contrasting of carefully studied characters.—The same house sends us *A Princess of Fiji* [\$1.25], by William Churchill, which may be founded upon fact for anything which appears to the contrary. Probably, however, it is simply a romance. In any event, it is an uncommonly well-written story. It narrates the experiences of a white man in the Fijian Islands, and it is skillfully conceived and carried out in plot besides being composed in a more than ordinarily good literary style.

Another volume in Messrs. Roberts Brothers' new edition of Balzac's works is *The Chouans* [\$1.50]. It is a powerful portrayal of personal characters and political maneuverings, but deals so largely with the darker aspects of life as to be depressing. Doubtless its reproduction of the times, manners and sentiments of the early years of the present century in France is sufficiently accurate to give it a real historical value. There is no need to add, in view of its source, that it possesses vivid interest.—Another not over cheerful, yet well conceived and written, book is *Hanging Moss* [D. Appleton & Co. \$1.00], by Paul Lindau. It depicts skillfully the mischief wrought by the flirtations of a married woman, and ought to open the eyes of any reader who may need a warning. The proof-reader has made some careless slips.—The picture of unmitigated and positively brilliant selfishness drawn by Mrs. Andrew Dean in *A Splendid Cousin* [Cassell & Co. 50 cents] is impressive. And the worst of the case is that there are some such persons. The story is hardly more than a sketch, but it is boldly conceived and ably written.

Boys who have read Schooldays at Rugby will recognize in *Dr. Dodd's School* [Dodd, Mead & Co. \$1.50], by J. L. Ford, another book written somewhat under its influence. Mr. Ford's story is lively and entertaining and has valuable significance for older school-boys. It does not rank with the very best works of the sort but it is an excellent book for all that.—Here are two more volumes of stories from Messrs. Harper & Brothers, similarly and handsomely attired in green and gold. One is *The Midnight Warning and Other Stories* [\$1.25], by E. H. House. It contains six or seven short stories, fresh, vigorous, touching and finely written. The other is *The Moon Prince and Other Nabobs* [\$1.25], by R. K. Munkittrick. It includes four amusing conceptions in the narrative line, drolly conceived and spiritedly carried out. Each book is illustrated, the latter quite liberally.—

Life's Fairy Tales [Frederick A. Stokes Co. \$1.00], by J. A. Mitchell, apparently have been printed in *Life*, in which the products of Mr. Mitchell's skill come out regularly. There is considerable wit and shrewd satire in the stories and the pictures are effective.

EDUCATIONAL.

President Isaac Sharpless of Haverford College visited England some two years ago and made investigations into the present state of education in that country. The results of his observations are embodied in a volume of the International Education series entitled *English Education in the Elementary and Secondary Schools* [D. Appleton & Co. \$1.00]. It explains the great advances which have been made in the last quarter-century, including the establishment of a comprehensive and efficient public school system, the reorganization of the secondary schools, the reform of the misuse of old endowments and the bringing of the universities into much closer relations with the body of the people. It is concise, comprehensive, judicious and instructive. Dr. W. T. Harris has supplied its introduction.—Here are one or two new reading-books, all of which seem well adapted to their purpose. One is Part II. of *The Land We Live In* [Lee & Shepard. 56 cents], the fourth book of The Picturesque Geographical Readers by C. F. King. It describes the travels of a pleasant family, much information being thrown in, of course, and the book being enlivened by many good illustrations.—Another is *The Children's First Reader* [Ginn & Co. 35 cents], by Ellen M. Cyr. It is simple, practical and well illustrated.

Dr. W. J. Milne's *Standard Arithmetic* [American Book Co. 65 cents] is a good example of compilation and editing and its two special objects are to make rapid and accurate accountants and also intelligent, reasoning mathematicians. The problems introduced are believed to be specially adapted to accomplish these ends.—Mrs. Harriet C. Cooper's *Short Studies in Botany* [\$1.00] is not exactly a school book, although there is no reason why it may not be used as one, but it is more in the form of a story about certain children. It is well conceived and carried out and will be useful.—*The Beginner's Greek Book* [Ginn & Co. \$1.60], by Prof. J. W. White, Ph. D., covers work naturally expected to be done during the first year of study by pupils averaging fifteen years old. Among special objects aimed at in the book are the enlargement of the vocabulary of the scholar preparing for college and training him to read Greek at sight. Professor White condemns justly and forcibly the currently prevalent pronunciation of the language and recommends the adoption of the modern Greek usage.—Dr. J. C. Egbert has revised and enlarged for American use *Macmillan's Shorter Latin Course* [40 cents], by A. M. Cook, one of the masters in St. Paul's School, London. It is a simple, orderly, naturally progressive treatise, which, in the hands of any reasonably competent instructor, ought to prove of high practical value.

Four additional volumes of the English Classics series for schools are at hand. One is *Ten Selections from the Sketch-Book*, by Irving; a second is *The Sir Roger de Coverley Papers from the Spectator*, by Addison, Steele and Budgell; a third is *Shakespeare's Tragedy of Julius Caesar* and the last is *Macaulay's Second Essay on the Earl of Chatham* (William Pitt) [American Book Co. Each 20 cents]. They have been edited carefully and biographical notices of all the authors but Shakespeare are supplied.—Messrs. W. F. Gordy and W. I. Twitchell have done a valuable public service in preparing *A Pathfinder in American History, Part I* [Lee & Shepard. 60 cents]. It is adapted to interest children of school age and also to guide them judiciously. Indeed, many older persons will welcome such a volume. It includes hints to teachers, lists of volumes for supplementary reading or reference, outlines of desirable study, a partial, but sufficient, bibliography and considerable other material, all well digested and arranged. Such a book in the hands of a bright boy or girl is enough of itself to give a distinct and lasting impulse

toward historical study and the development of an intelligent patriotism. We heartily endorse the book.

MISCELLANEOUS.

Prof. G. F. Wright has written another book of special importance to students of geology and archaeology, *Man and the Glacial Period* [D. Appleton & Co. \$1.75]. It discusses the broad question of man's entire relation to the glacial period in Europe as well as in America, and it embodies much of the same material as that of his course of Lowell lectures in this city in March, 1892. Professor Wright has had the co-operation of a number of distinguished foreign scientists and Prof. H. W. Haynes of this city has supplied an appendix confuting the alleged proof of the existence of the tertiary man upon the Pacific coast of America. Professor Wright shows that the time since the beginning of the tertiary period is considerably less than two million years and that the glacial period probably did not continue more than twenty-five thousand years. Geological periods grow shorter as the present time is approached.—Those who enjoy that form of the modern essay in which the gently humorous and the mildly satirical methods of delineation are applied to society in general and personal character in particular will be pleased with *Playthings and Parodies* [Cassell Publishing Co. \$1.00], by Barry Pain. Many a reader will find it highly entertaining. A little at a time, however, will suit many others best and the intervals between the times will tend to increase.

Another volume of Ruskin's works, which Messrs. Charles E. Merrill & Co. are bringing out, is *Aratra Pentecleci* [\$2.75], in which are seven lectures on the elements of sculpture delivered at Oxford University in 1870. Prof. C. E. Norton has supplied the introduction. Professor Norton justly terms some of his conclusions and assertions fanciful, yet, with equal justice, commends the work to the thoughtful reader as certain to repay attention.—A book which lovers of nature will appreciate and which will quicken them and add to their number is Sir John Lubbock's *The Beauties of Nature and the Wonders of the World We Live In* [Macmillan & Co. \$1.50]. The author employs his rare learning naturally and pleasantly in the work of popularizing and intensifying the sense of what is beautiful and admirable in nature. Animal life, plant life, woods and fields, mountains, water, etc., are the subjects of successive chapters, and young readers of the proper turn of mind will be edified highly. There are illustrations.

Volumes of good advice to the young are very numerous and their number goes on enlarging. Most of them, doubtless, have their own constituencies and do not reach very wide circles of readers, but many are so excellent that they well deserve a large circulation. A fresh book of this sort is *Making a Beginning* [Fleming H. Revell Co. \$1.00], by W. J. Lacey. We do not know that it contains much which is novel but it is eminently judicious and practical, and it certainly is brighter and more readable than most works of the sort.—Another volume of the same general character and one packed full of timely and telling truths is *The Unmarried Woman* [Dodd, Mead & Co. \$1.25], by Eliza Chester. The author is broad and liberal without being mistakenly unconventional and goes more deeply into the philosophical study of her subject than most writers go. More than many volumes of the sort this is one which well educated, cultivated girls and even society girls are likely to find welcome and suggestive. We should have been glad to find a more pervasive religious tone to the book, but the religious element is not lacking.

There is considerable good sense in Mr. G. T. Howerton's book, *Short Talks on Character Building* [Fowler & Wells Co. \$1.00], which is intended for young people. We do not attach much value to phrenology, which the author exalts, but the general inculcations of the volume are practical and Christian. It is simple in plan and plain in language.—*The Universal Atlas* [Dodd, Mead & Co. \$3.00] is a good one for its price. It is sufficiently

comprehensive, is printed clearly and colored tastefully and has a number of weather maps and a useful statistical appendix giving particulars about population, productions, religions, military and naval matters, temperature, etc. The book will do good service.—A handy book for members of literary societies, debating clubs, etc., is Mr. Henry Matson's *References for Literary Workers* [A. C. McClurg & Co. \$3.00], in which over six hundred subjects are briefly outlined, short bibliographies being supplied in a majority of instances as guides to private study. It is so planned as to stimulate and aid effort on the part of the student, and little or no advantage of any consequence can be gained from it except by honest work, which is a very important consideration. It is a unique sort of a book and we like it.

Mr. J. H. Norman's *Complete Guide to the World's Twenty-nine Metal Monetary Systems*, etc. [G. P. Putnam's Sons. \$2.25] certainly is an opportune publication. While not only people in general but actually the business portion of society continues as ignorant of many principles of finance as at present any reasonably clear and thoughtful treatise has large room for usefulness. There is too much about Mr. Norman in it but this is a trifling fault. It goes into the subjects of exchange, bi-metalism and is intended to serve in part as a sort of text-book and educational guide. The material is somewhat miscellaneous and is a little loosely compiled, but it is eminently practical. The book is one for specialists rather than for ordinary readers, yet many who are not specialists may read it with interest.—*The Horticulturist's Rule Book* [Rural Publishing Co. \$1.00] is by L. H. Bailey. It is a compendium of information and is not written in the usual manner but the topics of its chapters are arranged more like the items in a catalogue and have brief comments appended. It is quite as likely to serve its purpose not the less.

The high church Episcopalian, who is aware who Canon Knowles is and who likes to read about early and high celebrations, choral matins, evensongs, paternosters, acolytes, altars "splendidly vested, and rich in every ornament, the cross, the tabernacle, the candlesticks," etc., will be likely to enjoy *To England and Back* [A. C. McClurg & Co. \$1.00]. It is the account of a winter vacation spent in England. It is chiefly a record of church services, ecclesiastical gatherings and visits or talks with clerical friends and appeared originally in the columns of the *Living Church*. The book is intended for readers of tastes akin to those of the author and they will like it greatly. To the general public it may seem lacking in variety, but it is written agreeably.—Prof. H. S. White has edited a very attractive volume of *German Folk-Songs* [G. P. Putnam's Sons. \$1.50] in the original. Those who read German will find in it a carefully selected table of contents possessing diversified and large interest. Moreover, the book is printed and bound very tastefully and is small and convenient.—Equally charming in its way is Mr. B. H. Caine's *Love Songs of the English Poets, 1500-1800* [D. Appleton & Co. \$1.50]. The editor has supplied certain notes concerning the different poets.

Thoughts of Busy Girls [Cassell Publishing Co. 50 cents], edited by Grace H. Dodge, is a volume made up of extracts from papers by working girls upon such themes as Ideal Womanhood, Married and Single Life, Influence of Art upon Life, How Can We Help One Another, and intended for other young women like themselves. It is interesting and helpfully suggestive in more than one way.—Turning to the needs of a younger class, here is Mrs. Aretta B. Aldrich's little volume, *Children; their Models and Critics* [Harper & Bros.], which is based on experience and observation and these not only possessed but intelligently appreciated and made fruitful. Parents and teachers may gain many useful hints from the book—*Hospitality in Town and Country* [Frederick A. Stokes Co. 75 cents] is one of the Good Form series. It is better suited to the more formal class of households, in which a number of servants are kept and considerable of what commonly is called

"style" is maintained, than to ordinary homes. It deals with such topics as town or country visits, the reception and entertainment of guests, leave-takings and departures, recognitions of hospitalities, etc. It is simple, practical and usually sensible.

NOTES.

—Five thousand copies of Dr. Jassop's little book, noticed in another column, were sold in one week when it appeared.

—The Greek grammar used by Tennyson when a boy at South school is owned by J. G. Batterson, Esq., of Hartford, Ct., and the authenticity of the book is beyond denial.

—Count Tolstoi has been persuaded at last to settle his estates upon his wife and children. Hitherto he has refused to do this on the ground that his land should be divided among his poorer neighbors.

—Clifford Lanier, a brother of the late Sidney Lanier, the poet, is about making his appearance as an author. A serial story by him, about the Spanish in Florida in the seventeenth century, is to appear as a serial in the February number of *Good Form*.

—The American Library Association will have at the World's Fair, in connection with the Bureau of Education, a model library containing 5,000 volumes. It will be catalogued, classified and arranged by the New York State Library School at Albany. After the fair it will become a part of the permanent exhibit of the Bureau of Education at Washington.

—Messrs. G. & C. Merriam, the publishers of Webster's Dictionary, have just obtained a preliminary injunction against Messrs. Adams & Co., a New York dry goods house, for selling at ninety-eight cents the reprint of the 1847 edition of Webster's Unabridged in such a way as to lead people to suppose it the 1864 edition. The injunction requires Messrs. Adams & Co. to attach to the title-page of each copy sold of the 1847 reprint a printed slip stating what it is.

—Messrs. W. B. Clarke & Co. of Boston are meeting the competition of the dry goods stores, which for some years have been offering books to the public and underselling the book stores, by hiring the next store to their own, reserving their own for their regular trade, and filling the new store with books at prices so low that the dry goods dealers cannot compete. Nevertheless, the *Publishers' Weekly* remarks, "Ten years ago not a dry goods store in this country sold books. Ten years more, if the bookseller does not rouse himself, the dry goods stores may sell all the books published."

BOOKS OF THE WEEK.

Silver, Burdett & Co. Boston.
LIVES AND MISSION WORK OF REV. CEPHAS BENNETT AND STELLA KNEELAND BENNETT. By Ruth W. Ranney. pp. 142. \$1.00.
TUESDAY AFTERNOON TALKS. By Charles Callis, M.D. pp. 197. 50 cents.

Pope Manufacturing Co. Boston.
CYCLE-INFANTRY DRILL REGULATIONS. By Brig.-Gen. Albert Ordway. pp. 70. 50 cents.

Anson D. F. Randolph & Co. New York.
THE WONDERFUL COUNSELOR. By Rev. H. B. Mead. pp. 264. 50 cents.
GODIVA DURELIGH. By Sarah Doudney. pp. 404. \$1.50.

Brentano's. New York.
COLLOQUIAL FRENCH FOR TRAVELLERS. By H. Swad. pp. 112. 75 cents.
WITTY, WISE AND WICKED MAXIMS. By Henri P. Du Bois. pp. 162. 75 cents.

Longmans, Green & Co. New York.
TWELVE ENGLISH AUTHORESSSES. By L. B. Walford. pp. 200. \$1.50.

Tait, Sons & Co. New York.
THOSE GIRLS. By John S. Winter. pp. 244. \$1.00.
UNITED STATES BOOK CO. New York.
LIFE AND SYLVIA. By Josephine Balestier. pp. 58. 50 cents.

A. C. Armstrong & Son. New York.
THE ACTS OF THE APOSTLES. By Rev. G. T. Stokes, D.D. Vol. II. pp. 480. \$1.50.

International Committee of Young Men's Christian Association. New York.
YOUNG MEN'S CHRISTIAN ASSOCIATION HAND BOOK. Edited by H. S. Nide, J. T. Bowne and Erskine Uhl. pp. 448. \$2.00.

John J. Hood. Philadelphia.
JUNIOR SONGS. By W. S. Ferguson and others. pp. 192. 35 cents.

A. C. McClurg & Co. Chicago.
CHRISTMAS STORIES FROM THE FRENCH AND SPANISH. By Antoinette Ogden. pp. 265. \$1.25.
SONGS AND SONNETS. By M. F. Egan. pp. 201. \$1.00.

Charles L. Webster & Co. New York.
A PERPLEXED PHILOSOPHER. By Henry George. pp. 319. \$1.00.

PAPER COVERS.

Lee & Shepard. Boston.
HER FRIEND'S LOVER. By Sophie May. pp. 281. 50 cents.

J. B. Millet Co. Boston.
FAMOUS COMPOSERS AND THEIR WORKS. Edited by J. K. Paine, Theodore Thomas and Karl Kauter. Parts I-IV. 50 cents each.

J. S. Ogilvie. New York.
LIFE AND DEATH OF JAY GOULD. pp. 208. 25 cents.
A BLONDE CREOLE. By Alice H. Hilton. pp. 270. 50 cents.

MAGAZINES.

October and December. HARTFORD SEMINARY RECORD.
December. OUR ANIMAL FRIENDS.—ASTRONOMY AND ASTRO-PHYSICS.—MASSACHUSETTS MEDICAL JOURNAL.—UNIVERSITY EXTENSION.—DONAHOE'S.—SANTARIAN.—PORTFOLIO.
JANUARY. OUR LITTLE ONES.—CASSELL'S.—HOME AND COUNTRY.—LIPPINCOTT'S.—ABRIT COURANT.—CHAUTAUQUAN.—FORUM.—ATLANTIC.—ART AMATEUR.—AMERICAN JOURNAL OF POLITICS.—HOMILETIC REVIEW.—LITERARY NORTHWEST.

THE GOLDEN AGE OF THEOLOGY.

A recent *British Weekly* publishes an open letter from Prof. Marcus Dods to young men contemplating the study of theology. We quote two paragraphs:

Especially are you to be congratulated on beginning your theological studies in a time of so much lively movement as these closing years of the nineteenth century. There have been times when the study of theology was the study of a finished science, and, like mathematics, asked only for fresh proofs of the old propositions or neat illustrations, riders and corollaries. Some logical faculty and a retentive memory were the sole requirements. But now the very axioms and postulates are in debate, and no science calls for a steadier head, a more candid spirit or is likelier to cultivate fearless love of truth and independence of judgment. The present agitation in theology is due to the unprecedented interest taken in the subject and the mass of new material which has been poured in from all quarters. To him that can use it the opportunity is incalculably great.

We live in an era like the Elizabethan, when new continents invited conquest and enterprise and all life glowed with undefined anticipations, for even the loudest *laudator temporis acti* must admit that the last fifty years have been years of remarkable progress in knowledge. The facts, at any rate, which have been brought to light by physical science and by historical research and criticism cannot be denied, however much we may doubt the inferences drawn from them. But from all this advance in knowledge theology is the gainer. Here is a very moderate estimate of the gain to theology from science, as stated by one most competent to judge. Science, he says, has been "deepening belief in a reign of law . . . in the spiritual not less truly than in the natural world; heightening our ideas of the unity of God by its growing discovery of order in nature; drawing thought from the vast unity and unbroken continuity in nature and, we may surely add, from the unity of life toward a large and inspiring theism as the legitimate and necessary culmination of scientific thought, as, in fact, ultimate truth and truest science; emphasizing the ultimate mystery of life until, deepened by the presence of moral elements, it has taken precedence of mysteries that were exclusively theological; exalting our idea of God by enlarging and perfecting our conception of the universe, which has been shown to be really progressive, and giving, by its use of the theory of evolution, larger faith to theology and loftier form to its teleology of the cosmos."

It is not true that goodness is synonymous with happiness. The most perfect being who ever trod the soil of this planet was called the Man of Sorrows.—*Froude*.

No man doth safely speak but he that is glad to hold his peace; no man doth safely rule but he that is glad to be ruled.—*Thomas à Kempis*.



CENTRAL CHURCH, LYNN, MASS.

The new meeting house of the Central Church in Lynn, pictured above, replaces the one destroyed in the great fire more than three years ago. The corner stone was laid in March last, the church having been unwilling to begin to build until permission should be granted them by the Supreme Court to sell their old lot, which the church desired to abandon on account of its nearness to the railroad. The new edifice is built of Rockport granite and

Indiana limestone. It has a seating capacity of a little over 600, which can be increased by galleries. Its interior finish is of stained oak. It is provided with all the modern conveniences and its organ is said to be the finest in the country. The building cost, with the land, \$91,000 and is dedicated free from debt.

The dedication took place last Thursday evening. The house was packed and nearly 200 people stood during the entire service,

which was over two hours in length. Rev. Alexander McKenzie, D. D., of Cambridge preached the sermon. Rev. J. B. Sewall of Braintree, a former pastor, offered the prayer and the other parts were taken by ministers of the conference. The church occupies one of the best locations in the city and is looking forward to a career of great prosperity and usefulness. Rev. A. W. Moore has been for ten years pastor.

LOOKING AFTER ABSENT MEMBERS.

This being the season when revision of church rolls is going on, any suggestions as to dealing with the troublesome problem of absenteeism will be welcome. The Trinity Church in East Orange, N. J., has recently perfected a plan which one or two other churches have already adopted. The following letter is sent to every absent member whose address can be found:

The pastor and deacons of Trinity Church would kindly remind you that it has been made their duty, prior to each annual meeting in January, to communicate with those members who have removed their residence from among us by calling their attention to the standing rules of the church regarding such members. These rules provide that absent members should either request letters of transfer to other churches or send some fraternal note to the church at least once in each year. In case this is not done the names of such persons may, after two years, be removed from the roll. The rules have been adopted in the conviction that a church covenant is a sacred thing; that, wherever practicable, Christian disciples should be identified with some church in the community where they reside; and that no church should have on its roll many names of persons who are no longer connected with its life and work. In view of the foregoing we send you three blanks, one of which, duly filled out and signed, please return to us before the first of January next in the inclosed envelope.

[Reply No. 1.]

To the Committee of Trinity Church, East Orange, N. J.:
Dear Friends:

Your letter of..... is received. I have decided to transfer my membership to the..... Church of..... and hereby request Trinity Church to grant me a letter of dismissal and recommendation.

Yours sincerely,

[Reply No. 2.]

To the Committee of Trinity Church, East Orange, N. J.:
Dear Friends:

Your letter of..... is received. I recognize the propriety of the rules of Trinity Church respecting its absent members and the force of the reasons for transfer of church relationship. For the present, however, I prefer to remain a member of Trinity Church, and for the following reasons:

.....

Yours sincerely,

[Reply No. 3.]

To the Committee of Trinity Church, East Orange, N. J.:
Dear Friends:

Your letter of..... is received. I recognize the propriety of the rules of Trinity Church respecting its absent members. I cannot, however, ask for a letter to any other church. I therefore request that my connection with Trinity Church be dissolved, and my name removed from the list of members.

Yours sincerely,

FROM OBERLIN.

The fall term of the college closed Dec. 20 and the students of the various departments, except those whose homes are remote, dispersed for the holiday vacation. The oratorio of the Messiah gave eclat and interest, as usual, to the closing week. There were two performances on successive evenings and the capacious Second Church was crowded both evenings. Special trains from Cleveland and on the last evening from Toledo filled the edifice to overflowing. The rendering of this grand masterpiece of sacred music by our well-trained Choral Union, assisted by Messrs. Whitney and Hay of Boston and other eminent soloists, was almost perfect. The people of the town never seem to weary of the matchless music.

Lord Cottage, the new dormitory for young ladies, is approaching completion. It is of the old English style of architecture and will form a noticeable addition to the college buildings. Among applicants for board at this cottage the daughters of home missionaries will receive the preference according to the wishes of Mrs. Lord, the donor of the building.

The work done the past term in the various departments has been unusually satisfactory. The four new professors of the college, Black, Magoun, Roe and Leonard, and the two new professors of the theological seminary, Bosworth and Gates, have won golden opinions by their excellent methods and proved to be the right men for the places they fill. The department of ecclesiastical history, as divided among Dr. G. R. Leavitt of Cleveland, Rev. D. L. Leonard, now residing in Oberlin, Rev. W. E. Barton of Wellington and Rev. J. F. Berry has been ably conducted and much enjoyed by the students. The thought of such a division of the work and the choice of the workmen was most fortunate.

A band of ten or twelve theological students has gone to Cleveland to do religious work at different points on Sundays. They have taught in Sunday schools, engaged in special labor among boys organized into military

companies, visited from house to house, led cottage prayer meetings and made addresses to congregations of various sizes. At the Doan Mission, the Pilgrim Church, the First Presbyterian Church and congregations of Welsh and Bohemians they have thus labored with gratifying results. This tentative movement may prove the beginning of an important branch of training for Oberlin students in city work similar to that which the students of Andover Seminary find in Boston or students of Chicago Seminary in the churches and missions of that city.

A. H. C.

THE RELIGIOUS INTEREST IN LINCOLN, NEB.

Rev. J. Wilbur Chapman, D. D., of Philadelphia concluded, Dec. 22, a two weeks' series of special meetings in Lincoln which have deeply stirred the entire city, following as they did upon Mr. Sayford's labors at the State University. The first three days' services were held on the outskirts of the city, but afterwards in the large Baptist church which is centrally located. In the early days of the meetings Dr. Chapman spoke as often as five times daily. For several evenings overflow gatherings were necessary and Dr. Chapman addressed audiences in both places. On Sundays services were held in the new Opera House. More than 2,000 men were present at one meeting, and the speaker made an impassioned and touching appeal to all to live better lives. Hundreds who never thought much of such things stood up, and Dr. Chapman himself declared he had never had a more satisfactory and cheering audience of men. The work was thoroughly organized, ushers and helpers being stationed in every part of the house.

The evangelist first gave special attention to reviving church members. Many who had been indifferent have been greatly blessed. Dr. Chapman won the love of the people. His message was always one of love and tenderness.

A careful estimate of results gives assurance that at least a thousand persons expressed a

desire to lead a Christian life. All the Evangelical churches joined in the services. Lincoln was never so interested in religious matters as just now. Dr. Chapman will rest a week and renew his work in Pennsylvania. Rev. B. Fay Mills addressed a large audience Saturday before last. Many could not gain admission. W. Q. B.

THE CLIFTONDALE CHURCH.

After four years of worship in a hired hall the little church at Cliftondale, ten miles from Boston on the Saugus Branch of the Eastern Railroad, is the happy possessor of as neat and useful an edifice as can be shown anywhere from the expenditure of only \$7,000. Since not a few churches over the land are limited in their outlay for church buildings, the picture given herewith will be suggestive and prove, perhaps, a stimulus to going forward with building operations, even if expensive structures are out of the question.

This building, though of wood, resembles the pretty little parish churches of the Gothic type with which England is dotted. The tower is ornamented with a Howard clock and incloses a bell of rich tone. The audito-

There were in attendance six hundred members of the school and over two hundred of the parents.

Rev. Dr. Elijah Horr gave the address before the Fitchburg Congregational Club, Dec. 19, on Retrospect and Prospect. Rev. J. D. Miller of Leominster is the newly chosen president of the club.—Repairs on the chapel of the Rollstone Church are now so nearly completed that it is used for social purposes.—At the Calvinist Church the pastor, Rev. C. R. Gale, has completed a series of nine evening sermons on Marriage and has begun another on the Life of Christ, using the Brookfield Service for the liturgical parts. This church has received additions at each communion season during the past year.

Belmont Church, Worcester, Rev. Albert Bryant, pastor, comes to the end of the year with all current expenses paid. Fourteen persons have been added during the year, seven on confession.—The Evangelical churches at the South End are to unite in a series of revival services to be held by Mr. Munhall about the end of January.

Meetings have been held nearly every evening for two weeks by the church in Dudley. Ministers from Webster, Worcester and Southbridge have assisted the pastor, Rev. T. C. Richards. The spiritual tone of the church and community has been greatly benefited and at nearly every meeting one or more arose to ask for prayers or announce the determina-



rium is finished plainly, being open to the roof, but the solid beams and rafters with their rich coloring and the pretty organ and pulpit combine to produce a pleasing effect. The Sunday school room is in the rear and the basement is well equipped for social gatherings. Through the earnest and self-sacrificing efforts of the people the church was dedicated last week Thursday free of debt, save a small obligation to the C. C. B. S. Mr. C. H. Bond has been the largest giver, and without his aid success would have been difficult.

The dedicatory exercises were prefaced with the ordination and installation of Rev. A. E. Cross, a son of Judge Cross of Manchester, N. H., and a graduate of Amherst and Andover. He has been with the church for a year and three months and demonstrated thoroughly to the council his fitness for the work which now opens before him so auspiciously. The council was unusually large. Professor Churchill made an eloquent address of dedication and the services throughout were of marked interest.

NEW ENGLAND. Massachusetts.

The First Church of Everett, Rev. E. T. Pitts, pastor, made Christmas week a feast of dedication. Sunday was filled with Christmas services and the dedication proper. During the week one evening each was given to the Sunday school, the Y. P. S. C. E., a social reunion and a prayer and testimony meeting with the roll-call.—The church in Holden, Rev. T. E. Babb, pastor, has just passed its 150th anniversary.

The Central Mission Sabbath school of Fall River held its annual festival on Saturday evening last.

tion to live henceforth a Christian life. This church enters upon the third year of the free pew system, using the envelope system also, and proves conclusively that country churches can be free as easily as the larger ones.

At the annual meeting last Thursday night of the East Church, Ware, Rev. A. B. Bassett, pastor, 230 members responded to the roll-call and seventy-five more were heard from by letter. A finance committee, appointed to take subscriptions for the debt of \$6,049, reported pledges to the amount of \$7,200. Part of the surplus will be devoted to the employment of a pastor's assistant. Benevolences during the year have amounted to \$3,500, there have been seventeen accessions and there are encouraging signs of religious interest at present. The free pew system was adopted four years ago and has justified itself.

The Second Church, Amherst, has had free pews for many years. The renting system did not succeed. Expenses are met by annual pledges and weekly offerings.

Maine.

The First Church, Deer Isle, Rev. J. S. Richards, pastor, has added to its membership ninety-four during the past year, all upon confession of faith, nearly doubling its membership. There have been admissions at every communion. This, like many of our country churches, is chiefly a feeder for the city churches, no person having come into it by letter for several years.

Misses Harlow and Washburn have just closed a month of service at Stowe and Chatham, N. H., and much interest has been developed. General Missionary G. C. Wilson has been with them for a part of the time. They expect to visit North Waterford for the month of January.—Rev. S. D. Towne has begun a very popular course of lectures at Oldtown.

The late Rev. H. S. Loring of Winthrop bequeathed \$1,000 to Bangor Theological Seminary, \$250 each to the A. B. C. F. M., A. M. A., A. C. and E. S. and

Maine Missionary Society and \$100 to the American Bible Society.

New Hampshire.

The Contoocook Valley Evangelical Alliance recently held a three days' series of services in Peterboro and another in Greenfield. All evangelical churches were invited to co-operate and the meetings were made of practical benefit.

The church in Littleton has finished the year without a deficit for the first time in many years. The offerings for foreign missions will be sent to the American Board or to the Noyes Mission at the will of the individual givers.

A series of popular Sunday evening services has been held through November and December at Pilgrim Church, Nashua, Rev. G. W. Grover, pastor. Special music and speakers from a distance have increased the size of the congregations. Another series is being prepared on the great oratorios, to be illustrated by the quartette and chorus. During the thirteen years of Mr. Grover's pastorate the benevolences have been quadrupled and a new church building and chapel have been erected.

The church and society in Rye, having recently made extensive repairs on their house of worship, are now putting into the tower a Howard clock and a new 1,600 pound bell.

Connecticut.

The church in Old Saybrook has been holding simultaneous cottage meetings in the different districts of the town in anticipation of the Week of Prayer.

—With commendable courage the church and society in Westbrook have at once taken steps to build a new edifice. This will be the fourth structure upon the present site, the first having been built in 1727. Rev. E. B. Sanford is now in the tenth year of his pastorate with this church.

The Windsor Avenue Church, according to its usual custom, held a sunrise New Year's prayer meeting. A stenographic report of the meeting is made for the benefit of such infirm members as cannot attend.

The Christmas offering at the First Church, Norwalk, Rev. T. K. Noble, pastor, amounted to about \$200.

MIDDLE STATES.

New York.

A service of much interest took place in Middletown, Dec. 22, when Rev. W. A. Robinson, D. D., so many years pastor at Homer, president of the State H. M. S., and prominent in other ways, was installed as pastor of the First Church. A strong council convened of which Rev. Wayland Spaulding of Poughkeepsie was moderator. At the supper served in the church between the afternoon and evening services there were several speeches by the pastors of the other Middletown churches.

New Jersey.

During the pastorate of Rev. W. W. Jordan in Bound Brook the church membership grew from 150 to 250, and the Sunday school, doubled in numbers, was given a new chapel home. The benevolences have more than doubled, and a flourishing mission has led to the building of a new chapel at Chimney Rock, a hitherto churchless section.

The beautiful new house of worship of the First Church, Newark, was dedicated Dec. 28, Dr. R. R. Meredith preaching the sermon. At the "fellowship of the churches" held Thursday evening all the pastors of the city took part. Friday evening a Christian Endeavor rally was held.

LAKE STATES.

Ohio.

At the annual reunion of the First Church, Mansfield, 465 responded in person and by letter to the roll-call. During the six years' pastorate of Dr. J. W. Hubbell 325 have been added to the church. The present membership is 656. The audience-room, which has been closed five months for repairs costing about \$5,000, was reopened for services Dec. 25.

Rev. E. R. Latham, recently ordained at Richmond and Fairport, has just concluded a three weeks' series of meetings at Richmond. There were few conversions but the church was strengthened and united and an excellent impression made upon the community. Richmond and Fairport are rapidly growing in importance as lake ports and manufacturing towns.

State Evangelist Rev. A. T. Reed has just closed a successful series of meetings in Belpre. He spends the Week of Prayer in Saybrook and then goes to Hough Avenue Church, Cleveland.

Plymouth Church, Cleveland, rejoices in pledges of \$15,000 made in connection with the recent celebration of its fortieth anniversary. This covers the entire debt.

The First Church, Toledo, recently welcomed a neighboring Disciple minister to its pulpit and gave its offering toward the erection of a house of worship for his people.—The favorable location of the Central Church and its generous catholic spirit cause its house of worship to be in demand for many anniversary meetings. The weekly calendar says: "We are happy that our city charities, temperance and other religious organizations put this house of

God to a true cathedral use—the common good of the whole community.”

As a result of the special services at Mecca, conducted by the pastor and Rev. A. T. Reed, twenty-one have united with the church and an Endeavor Society has been organized.

Rev. T. E. Lewis of Chagrin Falls, by special request of citizens, is preaching in the Town Hall a series of monthly sermons on industrial themes.

The Geneva church, Rev. G. W. Belsey, pastor, celebrated its eighty-third birthday in December. During the past year forty-three new members have been received, most of them on confession. More than thirty attended a reception given by the pastor and deacons to the church members who had reached the age of threescore and ten. Benevolences have largely increased.

Indiana.

The Indianapolis New England Society, Dr. N. A. Hyde, president, was addressed at the annual banquet at the Propyleum, Dec. 21, by Charles Dudley Warner of Hartford and Rev. F. V. Dewhurst. Forefathers' Day was celebrated at Fellowship Church, Dec. 22, with an elaborate program and addresses by city pastors. Pilgrim, People's and Brightwood churches have held unusually successful Christmas fairs and festivals.

Hope Chapel, Anderson, has been fitted up and its capacity is taxed by the Sunday school and congregation. The pastor, Rev. W. C. Gordon, is a graduate of Yale, '91, and the central location and superior workers he has gathered around him promise a bright future in the growing city of 15,000 people.

Wisconsin.

Some relief is coming to the overdrawn treasury of the State Home Missionary Society and the work is being pushed. Secretary H. W. Carter finds his new work arduous and the debt hampering but is hoping and working for the best.

The house of worship in Antigo is so near completion that the dedication has been held. At that time pledges were received covering the expenses. The membership has increased sixty-five since the coming of Rev. C. C. Campbell a little more than a year ago. The Sunday school and Endeavor Society have more than doubled. Twenty from the latter have united with the church during the year.

THE WEST.

Iowa.

One of the attractions at the evening service of the church in Muscatine, Dr. A. B. Robbins and Rev. F. T. Lee, pastors, is the singing of a chorus choir of thirty voices. The monthly praise services continue to be popular, the house always being crowded.

The Iowa Bohemian Mission, with stations at Iowa City, Luzerne, Vining and Moorland, is making slow but steady progress. The missionaries, Rev. F. T. Bastel and Miss Elizabeth Junck, should be enforced by another worker. At Vining a house of worship is being erected. One of the regular attendants at the services comes twenty miles.

In connection with special meetings at Lakeside, Evangelist Thillitt assisting pastor R. R. Wood, twenty-two persons professed conversion, twelve of whom have united with the church.

About twenty conversions resulted from special meetings recently held at Jackson, Rev. J. T. Mumford, pastor. While the meetings were in progress the people manifested their appreciation of the work of their pastor by giving him a fur overcoat and robe. The church closed its financial year with a small balance in the treasury.

Rev. W. W. Lewis has begun the fourth year of his pastorate at Waucoma. During the three years seventy-five have been added to the church and, for all purposes, including the rebuilding of the church edifice, \$6,600 have been raised.

Kansas.

A series of home missionary meetings in seventeen of the larger churches of Eastern Kansas has been planned for January and early February and will be addressed by two missionaries and Superintendent Broad.

During the pastorate of Rev. G. H. Perry, who has just resigned at Kiowa, the church has made decided gains in spiritual strength and membership and has erected a fine building which approaches completion.

Supt. L. P. Broad spent Dec. 4 with the new church at Pittsburg, when the Sunday school numbered 102 and the morning and evening audiences 150 and 225, respectively. The church is meeting a genuine need among the unchurched masses. Many children have been gathered from the streets into the Sunday school. The tabernacle, in which the first service was held last April and for which the Sunday schools of the State contributed, is centrally located and is proving an attractive house of worship for people of every class and condition.

The audiences at Parsons have largely increased during the pastorate of Rev. F. V. Jones. His wife has gathered a large Sunday school class composed of poor boys hitherto having no religious care.

The church in Colwich dedicated its fine new edifice Dec. 18, Rev. Messrs. R. L. Marsh and C. N.

Severance conducting the services. The building cost nearly \$2,000, which was raised prior to dedication, excepting \$124 provided for at that service. A marked feature in the case is that when the church began to build it had only six members. The C. C. B. S. gave generous aid.

The church in Independence, Rev. J. E. Pershing, pastor, observed its twenty-first anniversary with appropriate exercises, continuing from Dec. 11 to Dec. 18. The evenings were devoted to prayer, praise, reminiscences and letters from former pastors. Rev. R. M. Tunnell, the first pastor, now principal of Fairmount Institute, preached Dec. 18 in the morning, a successful Sunday school rally was held in the afternoon and Supt. L. P. Broad spoke on Missions in the evening.

A pleasant and profitable fellowship meeting of Christians of all denominations was held, Nov. 15, 16, at Bird City, Cheyenne County, in which the Congregational pastor, Rev. R. H. Harper, and his church took a leading part. The program included the topics: Duty of Church Members to the Sunday School, The Place of the Bible in Education, The Religious Needs of Northwest Kansas and Christian Unity.

Nebraska.

Forty-five persons, thirty-eight on confession of faith, united recently with the church at Franklin, G. W. Mitchell, pastor. Others had been elected to membership but were unable to be present. These are among the first fruits of the revival under Evangelists Billings and Byers. It is estimated that about seventy-five in all will unite with the Congregational church, the other churches also getting their share.—The church at Indianola, Rev. C. D. Gearhardt, pastor, has been enjoying a season of refreshing and ingathering in connection with the services of these evangelists. Forty persons signed cards declaring their purpose to lead Christian lives.—Special meetings are in progress with the church at Ulysses led by the pastor, Rev. O. A. Palmer.

The year's work of the church in Rising City has been admirable. Current expenses have been kept up, an old debt of \$400 paid, benevolences increased from \$60 to \$167, and this notwithstanding that \$600 had been raised just at the close of the previous year for a parsonage.

Rev. E. L. Sherman of Fairfield found it necessary to meet an attack made by an evangelist of the Christian or Campbellite order upon the other churches of the place, who affirmed that immersion is essential to salvation. In a series of meetings, continuing four evenings, Mr. Sherman seems to have corrected the impression. In recognition of the work he did the citizens made up for him a valuable purse of gold. The evangelical churches of the town were much gratified with the result.

North Dakota.

A series of fellowship meetings is being held throughout the State under the lead of Superintendents Simmons and Stickney. Profitable meetings were held recently at Rose Valley, Gardner and Caledonia.—A Red River Valley Congregational Club is talked of.

The church at Carrington reopened its newly repaired house of worship Dec. 11. A new foundation of stone is one of the substantial improvements.

South Dakota.

The church at Centerville is grateful to the Hope Sunday school of Springfield, Mass., for a gift of \$15, which has been expended for books for the Sunday school library. The missionary offerings of the Centerville church for the year average \$1.65 per member.

The church and the society at Yankton have voted unanimously to disband the ecclesiastical society and put the control of the property entirely in the hands of the church.

Lack of funds made it seem necessary to the State home missionary committee to discontinue the work at Glenview. A promising revival is in progress under the lead of Rev. M. Doty, however, and there is great unwillingness to give up the work. A special collection for this object was taken by the Yankton church and promises of further help have been made.

Utah.

Since the congregation of the First Church, Salt Lake City, began worshiping in the main auditorium of the new building they have increased one-half. They had already outgrown the new chapel which had been in use about six months. The first union meeting held in this church was in behalf of the City Rescue Mission. An immense audience was present and nearly \$1,000 was raised. The new organ was formally opened by afternoon and evening recitals Dec. 13. It is a three manual instrument with fifty-three stops and nearly 2,700 speaking pipes, and besides swell, solo, choir and great has also an echo organ, the only one, it is said, west of the Auditorium in Chicago. A large window was unveiled with appropriate religious and memorial exercises Dec. 18. It is in memory of Col. O. J. Hollister, for many years a trustee of the church and an unselfish and public spirited citizen. The subscription for the window was raised by the pastor, Rev. J. B. Thrall.

The work was done by J. & R. Lamb, New York,

and will stand as a monument in the West of art glass work. The figure subject is after a painting by Ploekhorst of Munich and contains three life-size figures, Christ and the two disciples.

OTHER CHRISTIAN WORK.

Bangor's handsome Y. M. C. A. building, just dedicated, cost \$65,000 and is due to the generosity of the citizens.

The report of the open air services in Hartford for the season of 1892 shows that twenty-three meetings were held and fifty-five addresses made by twenty-nine speakers, with an average attendance of 328. The expenses were \$158.50.

The "Dr. Nichols mansion" in Burlington, Vt., which has recently been secured for the Adams Mission Home, through the liberality of Mr. W. J. Van Patten, is now fully equipped for its work. Miss M. F. Wight of the Chicago Training School, who has served the mission as visitor so successfully the past year, is in charge. Mr. E. R. Cooke of the medical college has the care of boys in the evening classes and a Boys' Brigade will soon be formed. A teacher has been secured for the kindergarten and a nursery department is to be provided. Mr. F. S. Smith of New York has been holding special services in the mission hall.

California now has seventy-five companies of the Boys' Brigade. There are thirty-five in Chicago and several in other cities, including Boston, where the headquarters are at 131 Tremont Street. The constitution demands that its members shall be pupils in some Sunday school.

WEEKLY REGISTER.

Calls.

ALLEN, Fred E. (Pres.), to Griswold, Ct. Accepts, and has begun work.
ALLEN, Simeon, to Faith Ch., Springfield, Mass. Accepts.
BARKER, Ariel A., of Independence, Io. to Burwell, Neb. Accepts.
BARTON, William E., of Wellington, O., to Shawmut Ch., Boston, Mass. Accepts.
CURTIS, John S., of Bangor Seminary to Lebanon Center, Me.
DENT, Thomas J., of England to Aberdeen, S. D. Accepts.
DICKENS, Albert W., of Ticonderoga, N. Y., to Middlebury, Vt.
FINDLEY, John R., of Cleveland, O., to Arlington Street Ch., Akron. Accepts.
HACK, Rollin T., of the First Ch., Belfast, Me., to Spencer, Mass.
HALLOCK, Robert C. (Pres.), to Park Ch., Brooklyn, N. Y. Accepts.
HINES, P. H., of Dodge, Neb., to Wisner. Accepts.
JONES, Morgan F., of Seattle, Wn., to Kent, O. Accepts.
MCALLISTER, James, of Anne, Ill., to Mazon. Accepts.
MERRIAM, A. R., accepts professorship of practical theology and sociology in Hartford Seminary.
MORRIS, Samuel T., of Dexter, Mich., to Lagrange Street Ch., Toledo, O.
MOSES, Leonard H., of Villard, Minn., to Seward, Ill., and to Pittsboro, Wis.
MORTON, Smith, to Shoreham, Vt. Accepts.
PORTER, T. Arthur, of Masonoma, Wis., to Maquoketa, Io.
POWER, John, accepts call to Chadron, Neb.
ROGERS, W. C., to Brecksville, O. Accepts.
SMITH, Edward G., to Atkinson, N. H.
SNYDER, I. A. (Meth.), of Ontario to Second Ch., Biddeford, Me.
TIBBETTS, Dallas D., of Ogden, Io., to Miles.
TURNER, W. Jay, of Neigh, Neb., to Mt. Vernon, O.
VATER, William, of South Wardsboro, Vt., to East Braintree. Accepts.
WALKER, Theodore C., of Aurora, Mo., to Sioux Rapids, Io. Accepts.
WALLACE, William (Pres.), to Calumet, Mich. Accepts.

Ordinations and Installations.

CROSS, Allen E., s. p. Dec. 29, Cliftondale, Mass. Sermon by Prof. W. J. Tucker; other parts by Rev. Messrs. H. A. Bridgman, G. A. Gordon, C. S. Markland and J. W. Churchill.
HAAN, C. C., s. p. Dec. 28, Central Lake, Mich. Sermon by Rev. James Hyslop; other parts by Rev. Messrs. W. F. McMillen, F. C. Wood, C. D. Banister and C. N. Conite.
HUDSON, Allan B., s. p. Dec. 28, Pilgrim Ch., North Weymouth. Sermon by Prof. L. T. Townsend; other parts by Rev. Messrs. L. P. Voorhes, A. H. Plumb, D. D. A. Ellsworth and Oliver Huckel.
KNIGHT, William, i. Dec. —, associate pastor, First Ch., Cleveland, O.
ROBINSON, William A., i. Dec. 22, Middletown, N. Y. Sermon by Rev. Lyman Abbott, D. D.; other parts by Rev. Messrs. E. C. Olney, S. H. Vining, D. D., Wayland Spaulding and A. F. Pierce.
SMITH, Clifford H., i. Dec. 2, Pittsford, Vt. Sermon by Rev. C. O. Day; other parts by Rev. Messrs. H. T. Barnard, R. H. Ball, W. S. Smart, D. D., G. W. Phillips, D. D., and C. H. Peck.
STRONG, Sydney, recognized pastor of Walnut Hills Ch., Cincinnati, O., Dec. 16.
WRIGHT, Malan H., i. Dec. 32, Roxbury, Vt. Sermon by Rev. E. S. Fiske; other parts by Rev. Messrs. W. S. Hazen, D. D., C. H. Merrill, G. W. Gallagher and C. S. Smith.

Resignations.

BRETT, G. C., Madrid, Neb., to give his whole time to Grant.
BROWN, Robert, Roy and Hillhurst, Wn.
CLANCY, Judson V., Woonsocket, R. I.
FIELD, Floyd C., Clare, Mich.
GROENENDYKE, Montgomery, Strongsville, O.
HELSEY, Joseph H., Perry, Me.
HITCHCOCK, Henry C., West Ch., Somerville, Mass.
JACKSON, Preston R., Santa Ana, Cal.
PHIPPS, George G., Newton Highlands, Mass.
TAYLOR, John G., Melrose Highlands, Mass., to take effect in three months.

Churches Organized.

AKRON, O., Welsh.
BLOOMINGTON, Cal., Dec. 21. Twenty-four members.

Miscellaneous.

ANTHONY, C. W., of Syracuse, Neb., was visited recently by his parishioners, who left many substantial gifts.

BONNEY, J. R., of Bronson, Mich., has been invited to supply the church in Orland, Ind., for the winter.

BROWN, J. A., of Grinnell, Io., will supply for five months at Genoa Bluff.

BURNARD, William H., has retired from active work and lives at La Grange, Ill.

CARROLL, Charles W., of Hudson, O., gives weekly Bible instruction to the senior division in Western Reserve Academy.

FISHER, William B., will supply the churches in Wyandotte and Vance, Kan., for six months.

GLEASON, Charles A., of Ridgeville, Ind., will aid ministers in evangelistic services during the winter.

HARWOOD, Charles E., will serve as general missionary in Aroostook Co., Me., till June 1.

JOHN, James, of Alliance, O., cares for the Welsh churches in Akron, Tallmadge and Thomastown.

MEAD, Charles M., now professor in Hartford Seminary, has returned from a two years' sojourn in Berlin.

PAINE, Bernard, and wife, of Saybrook, Ct., received many liberal gifts on the twenty-fifth anniversary of their marriage.

SINKS, Perry W., of Painesville, O., who was prominent and efficient in the efforts which resulted in carrying the town for prohibition, was sued for libel by one of the defeated candidates. The suit has just been decided in Mr. Sinks's favor.

TAYLOR, S. W., of Trenton, Mo., will supply at Cincinnati, Io.

WILLIAMS, J. B., of Chicago Seminary, has been invited to supply at Porter, Ind.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.
Angola, Kan.	9	Howard, S. D., — 9
Bedford, Mass.	3	Hyde Park, Mass., — 5
Belle Fourche, S. D.	2	Indianapolis, Ind., — 6
Bloomington, Cal.	24	Fellowship, — 7
Bridgeport, Ct., Park Church	3	Jettmore, Kan., — 6
Boston, Mass., Berkeley Temple	8	Lakeside, Io., 12
Highland	2	Lowell, Mass., First, 12
Immanuel	3	Highland, 12
Jamaica Plain, Central	6	Kirk St., — 21
Mt. Vernon	2	Mecca, O., — 25
Park St.	2	Mill Creek, Ill., 25
Phillips	6	Newton Centre, Mass., 12
Second	2	North Attleboro, Ms., 1
Shawmut	4	North Topeka, Kan., 3
Union	11	Perth Amboy, N. J., 8
Winthrop	10	Swedish, — 30
Charlotte, N. C.	—	Ridgeville, Ind., 4
Chicago, Ill., South	2	Riverside, Wn., 4
Cleveland, O., Pilgrim	5	Rogers, Ark., 7
Swedish	—	Seneca, Kan., 4
Concord, N. H., First	9	So. Milwaukee, Wis., 3
Custer City, S. D.	7	Stoughton, Wis., 3
Decatur, Ill.	7	Streator, Ill., 1
Franklin, Neb.	38	Templeton, S. D., 6
Hartford, Ct., Fourth	8	Trumbull, Ct., 3
Haverhill, Mass.	20	Ware, Mass., 5
Union	1	Weybridge, Vt., 4
Hosmer, Ind.	9	Whitfield, N. C., 1
		Whitbraham, Mass., 5

Conf. 271; Tot. 653.

THE AMERICAN SOCIETY OF CHURCH HISTORY.

BY PRESIDENT J. E. HANKIN, D. D.

This young but vigorous society has just held its fifth anniversary in Washington. The president, Dr. Schaff, was not able to attend, but a brief opening address from him was read by the secretary. Bishop Hurst, one of the vice-presidents, presided with modesty and dignity. The first paper, one of the best, was by Rev. Dr. T. W. Chambers of New York on Holland and Religious Freedom. As the period embraced in his survey covered the presence of the English exiles it would have been natural had he made some allusion to them, but he failed to do so. If Dr. Griffis only had had his opportunity! Neither did he, in discussing the controversy with the Arminians, refer to the fact that John Robinson, the Pilgrim pastor, was put forward by the Calvinistic party to represent them against Episcopians and, that as Governor Bradford records, "the Lord gave him a famous victory; so that it procured him much honor and respect from those learned men and others that loved the truth." Are the Dutch the true Pilgrim Fathers?

The next paper, by Rev. G. R. W. Scott, D. D., of Brookline, Mass., on The Italian Renaissance of Today, was very breezy. The materials were gathered in recent travels with President Schaff. Indeed, the paper touched upon so many questions which are living ones in the United States that from being a dry, historical paper, it almost became a popular address. The paper made it clear that the spirit of Italian freedom, led by King Humbert, is wholly emancipated from papal thralldom and that a future of great and rapid progress is assured.

The Rise of the Old Catholic Church was the theme of a learned paper by Prof. A. C. McGiffert, Ph. D., D. D., of Lane Theological Seminary, though the title was a misnomer. He treated really of the Catholic Church of the third century, that is, before historians usually acknowledge its existence. The paper was criticised by Dr. Chambers and others more than any other. The author was not

able to be present to defend it. That gave greater freedom to the critics. One main drift of the paper was to take away from the apostle to the Gentiles the glory usually accorded him of giving stamp to the theology of that period, while it was only by imputation to some one else, or to many others, wholly unknown, that this theology was accounted for.

The liveliest paper presented was on The Religious Aspects of the Last Census, by H. K. Carroll, LL. D., of the Independent. The impression made was the might, numerical and material, of the Christian churches of this country, and especially of the Protestant branch of it. While the multiplication of sects was made to appear almost ridiculous, a closer analysis showed how the subdivisions were frequently only nominal. The author demonstrated that figures can be marshaled so as to be the farthest possible from dull statistics. Dr. Hamlin of the Church of the Covenant said, after the paper: "Now I want those facts in such shape that I can preach them to my people!"

Prof. Williston Walker, Ph. D., of Hartford presented, perhaps, the most perfect piece of historical literature with which the society was regaled at this session in his paper, Contributions of the Mathers to the Religious Development of New England. Though he is still young, the society has assigned to him the duty of preparing the Congregational section of the American Church History series to be issued by the Christian Literature Company. Seldom has the relation of the Mathers to each other and to their own period, as well as to New England development, been more felicitously stated than in this paper. It is not derogatory to any of the others to say that in conception and unfolding none was superior to it, few were equal.

The last paper was by Rev. J. Winthrop Platner, an associate pastor at the Tabernacle Church, New York. It was in some parts a very abstruse discussion of The Cambridge Platonists, but the author's own thought was clear and very cleverly put. In connection with the paper of Dr. Chambers on Holland and Religious Freedom Mr. Platner's treatment of the Arminian controversy in Holland was very pat.

It has been no part of my intention to be partial to Congregationalists in this *résumé*, though it does happen that Dr. Scott, Professor Walker and Mr. Platner all belong to this body. But I have given what I regarded the cream of the meeting. The next session will be in New York. Before adjourning the society adopted a minute expressive of its congratulation to Dr. Schaff.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON EVANGELICAL ALLIANCE, Melrose, Jan. 9, 10 A. M. No meeting in Pilgrim Hall.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BROOKFIELD ASSOCIATION, Commonwealth House, Worcester, Jan. 10, 10 A. M.

CONGREGATIONAL CHURCH BUILDING SOCIETY.—The annual meeting will be held at Room 39, Bible House, New York, N. Y., on Thursday, Jan. 12, at 3.30 P. M., to hear annual reports, elect officers and transact any other necessary business. Honorary, life and annual members are cordially invited to be present.

L. H. COBB, Recording Secretary.

CHURCHES wishing to secure supplies, candidates, evangelists or missionaries may apply to the Evangelistic Association of New England, J. E. Gray, Secretary, 7 Tremont Place, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.—The twenty-fifth annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, Jan. 11 and 12, 1898. Morning sessions at 10, afternoon sessions at 2. A meeting for delegates only will be held in the chapel of the church on Tuesday, Jan. 10, at 2.30 A. M.

Historical papers will be given and addresses are expected during the meeting from Mrs. Joseph Cook, Mrs. L. E. Caswell and Rev. John G. Paton of New Hebrides and a large number of missionaries. There will also be a thank offering service conducted by Mrs. C. L. Goodell.

Reduction in fare on the following railroad and steamboat lines: Boston & Albany, New York & New England, New York, New Haven & Hartford, Fitchburg and Old Colony Railroads, Fall River, Norwich, Providence and Stonington steamer line. Round-trip tickets at a fare and a third will also be issued by the Boston & Maine R. R. at the principal stations. These tickets are not good after Jan. 13. Also upon following roads: Baltimore & Ohio (east of Parkersburg and Wheeling), Baltimore & Potomac, Central of New Jersey, Dela-

ware, Lackawanna & Western, New York Central and Hudson River (Hudson Division) excepted, New York, Lake Erie & Western (east of Buffalo, Salamanca and Dunkirk), New York, Ontario & Western, New York, Philadelphia & Norfolk, Northern Central, Pennsylvania, Philadelphia, Wilmington & Baltimore and West Shore.

Each person taking advantage of the reduction will pay full first-class fare going to the meeting and get a certificate filled in by the agent of whom the ticket is purchased. Agents at all stations named are supplied with certificates. The ticket must be purchased within three days before the opening of the meeting. The certificate must be filled in at the meeting and signed by an officer of the board appointed to do this and by an agent of the railroads, who will be present Wednesday, Jan. 11, for this purpose. On presentation of this certificate duly filled in on both sides, within three days after the adjournment of the meeting, the ticket agents in Boston will sell a return ticket to the person to starting point, by line over which journey to Boston was made, at one-third the highest limited fare of such line. The return ticket will in all cases be limited to continuous passage to destination. Certificates are not transferable, and tickets secured upon certificates are not transferable.

ABBIE B. CHILD, Home Secretary.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5 A. M. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burdick, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rockery," Chicago, Ill. Boston office, 22 Congregational House. Mr. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Stanley, Treas.; J. L. Malle, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions solicited: Pacific University, Astoria, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 175 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open daily, except on Sunday mission. Vineyard Sound. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House. Contributions of second-hand clothing, weekly papers and monthly magazines also solicited, and may be sent to the chapel, 175 Hanover Street.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNAS S. SNOW, Corresponding Secretary, Congregational House, Boston.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

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SOCIAL MOVEMENTS.

How surely, if slowly, a new conception of the relation of the church to society is gaining ground in the church is proved by the municipal reform movements in Pittsburg and Providence led by clergymen, by such a series of articles as Dr. Washington Gladden begins in the *January Century* in his article *The Cosmopolis City Club*, and by Professor Drummond's latest book, *The City Without a Church*, from which we cite the following sentences:

It is only because the secular is so intensely sacred that so many eyes are blind before it. . . . Be sure that down to the last and pettiest detail all that concerns a better world is the direct concern of Christ. . . . By far the greatest thing a man can do for his city is to be a good man. It is goodness that tells—goodness first and goodness last. Good men, even with small views, are immeasurably more important to the world than small men with great views. Given good men—such men as were produced even by the self-centered theology of an older generation—and add that wider outlook and social ideal which are coming to be the characteristics of the religion of this age, and Christianity has an equipment for the reconstruction of the world before which nothing can stand.

Chicago is blessed with a chief of police who is sufficiently educated to have been deemed worthy of a call to the presidency of a college. Moreover, he is an expert in penology, having been superintendent of the Pennsylvania State Reformatory. He is making a superb fight in Chicago against foes within officialdom and foes without. Asked by the Senate committee investigating the Homestead affair, "Have you any suggestions as to the improvement of the police force of great cities?" he replied:

The prime thing necessary is to take the police force out of the field of politics and put it under the civil service system. There would result a body of men efficient in the protection of public rights, in which capitalists and business men would have confidence, so that the employment of private watchmen would be unnecessary. . . . If individuals as well as bodies of citizens, whether trades unions or other corporations employing large bodies of men, would apply to police departments in case of trouble and give the departments the same support, pecuniary and otherwise, that they give to outside agencies, these troubles could be much more easily and peacefully adjusted.

The legality of the proposed Sunday opening of the Columbian Exposition is to be tested in the Chicago courts. The steamship companies intending to land passengers on the World's Fair grounds have enjoined the park commissioners, the city of Chicago and the exposition officials from preventing them from landing passengers on Sunday, the petitioners contending that the park in which the exposition buildings are placed is held in trust for the people by the park commissioners and that they cannot give the use of the land to any corporation to the exclusion of the public. Another phase of the affairs of the Columbian Exposition is significant. Organized labor is exerting every effort to compel the officials to annul its award of the catalogue printing to a firm employing "scab" labor.

The inspector of workshops and factories in Paris recently reported that as a result of the lack of religious or moral training in the Parisian schools, "the children are losing all notions of respect and duty, and becoming addicted to bad language and obscene expressions. Their misconduct in the public streets is often scandalous. Every one is complaining and many employers in Paris will no longer engage apprentices on account of the troubles they cause."

It is gratifying to note that the official organ of the Young People's Society of Christian Endeavor welcomes heartily the suggestion that the vigorous young strength of the great Endeavor army should be set at work remedying social evils. It agrees that "without at all secularizing the prayer meeting 'social science' or 'good citizenship' committees might well be formed, which should study the great problems and events of the laboring world and interpret them on their religious side to the society, bringing to their notice

such opportunities for work as may arise. . . . Christian Endeavor Societies can open reading-rooms and cheap, cheery temperance restaurants. They can get up gymnasiums. . . . They can refuse to buy the product of 'sweating shops' and of all such shams wherein mammon manufactures men and women into merchandise. . . . An exclusive Christian Endeavor Society should be shamed out of existence. It is a living slander on the good name it usurps."

CHICAGO UNIVERSITY AWAKE TO ITS DUTY.

The following quotations from, and information about, the program of courses in social science and anthropology in the University of Chicago are reproduced here because of the clear indication they give of the wider vision of some of our best educators and the enlarged opportunities for preparation for citizenship which this new university expects to afford: "The department of social science," says the prospectus, "has the following aims: To furnish such exposition of social relations and theories as will serve the general purposes of educated citizens. . . . To furnish professional equipment for other vocations (than teaching) devoted to social service, including the offices of public instruction through pulpit, platform, press and the work of organizing enterprises for social improvement." Students contemplating entering the department are informed that "sociology is neither the sum of modern experiments in beneficence, nor the formulation of benevolent sentiments, nor a dogmatic short cut to the solution of problems which baffle political economy and statesmanship. Sociology is, first, a method, and, second, a codification of the wisest generalizations of the special social sciences. Upon relations within the sphere of these special sciences sociology is dumb until furnished with data by the sciences themselves." Beginning with courses in biology, anthropology, archaeology, ethnology, the student will advance to the study of the Hebrew theocratic ideal, the sociology of the New Testament and subsequent schools of thought in ethics and sociology. Then such practical themes as the following appear: the family institution; the conditions of dependency in the United States; the social functions of the modern (a) municipality, (b) commonwealth, (c) nation; the social agencies of organized Christianity; house sanitation; sanitary aspects of food, water, clothing; domestic economy; while the problems of social statics and dynamics, current socialisms and criminal anthropology are not forgotten. Seminars for advanced students will enable them and the instructors to study, apply, test and reach conclusions about practical sociological effort in Chicago.

It is to be noticed that in the study of the sociology of the New Testament "the books of the New Testament will be examined according to the same rules of criticism which apply to any other ancient literature. Their contents will be tested by the same sociological standards which are applied to the *Republic* or to modern theories of social relations. The ideal of society contained in the Gospels will be interpreted in terms of contemporary social conditions." Following are some of the minor subjects which will be studied in the course on *Phases of Contemporary Sociology*: "To what extent does the welfare of society demand a substitution of some socialistic points of view and forms of industrial organization for the present competitive system? What are the rights of the individual in social questions? What is the province of the State in taxation, in industrial and compulsory education, in factory legislation and the control of immigration, monopolies and trusts? How shall society deal with prison labor, the tenement house problem, the sweating system? Can society aid the farmer to greater contentment and prosperity? Can society develop habits of thrift among the masses and be wisely charitable to the very poor?"

It is worth noting that the program for the Roman Catholic Congress, to be held in Chicago in September, 1893, will discuss: "the encyclical of Pope Leo XIII. the rights of labor, the duties of capital, pauperism and

its remedy, public and private charities—how to make them more effective and beneficial—working men's societies and societies for young men, life insurance and pension funds for wage-workers, trade combinations and strikers, immigration and colonization, the drink plague, the condition and future of the Indians in the United States, the condition and future of the negro race in the United States." The circular letter sent forth to the church announcing this official program says: "The congress must be prepared to propose practical reforms in the lines looked for at its hands. It will not suffice that it shall have been the medium and opportunity for the delivery of clever essays and eloquent addresses on the various themes. . . . The public will watch with interest the deliberations of this congress and look to it especially as affording public proof and demonstration of the intellectual capacity of the Catholic laymen of the United States. The utmost freedom of discussion is invited."

The following extract from a letter written to the *Boston Herald* by a working man, controverting a statement by Hon. Carroll D. Wright that a higher degree of intelligence is necessary in the workman of today who uses machinery than in the old-time mechanic, is valuable for its matter and is suggestive in its form, showing the ability of the American mechanic to think and express his thought:

The lasting machine in the garret and the heeling machine in the cellar of a great shoe shop divide men as they do the labor they accomplish. These men meet in the fraternal hall of the labor union or they would not know that they worked at the same business. Far different was the little shoe shop of the fifties with its gang, which meant a school and debating society. The anti-slavery movement gained more force in the little ten-foot square Yankee shoe shops than it did in the church or college, and to one who as a child remembers the intelligence and earnestness of those times it seems almost a sacrilege to compare the present factory, with its babel of tongues and speeded hum of machinery, to the shop of those days. The mechanic then thought at his work beyond his work, while taking pride in what he did. Like himself his work was solid.

A conservative estimate by Hon. Seymour Dexter credits the United States with having 6,500 building and loan associations, with assets approximating \$550,000,000 owned by 1,500,000 shareholders. Each of these associations tends to cultivate a spirit of thrift and civic pride, and opposes the many forces that are disintegrating modern home life. They develop in their shareholders promptness in meeting financial engagements, industry, frugality and habits of accumulation.

CURRENT SATIRE.

THE CREED OF THE WORLDLING.

I shipped off idols every spring.
Each autumn sent forth missionaries,
Supplying them with all they needed,
As stockings, Bibles, rum and rice.
It prospered. Dauntlessly they toiled.
For every idol that was sold
They got a coolie well baptized;
So that the effect was neutralized.
So that is why I trust, provided
The saying is not idle breath:
"Whoso does not do ill does good,"
My former errors are forgotten.
And I, much more than most, can hold
My misdeeds balanced by my virtues.
—Henrik Ibsen in "Peer Gynt."

Wanted—a novel of fashionable life that shall represent society as it is, not as it appears to the literary pessimist who reverses the Christian rule and scourges others to win glory for himself; not as it appears to young Ploughman, to whom it is a vague, bespangled entity, one vast embodied circus; not as it appears to that social aspirant who can as easily cross the bridge of Al Sirat as enter the charmed circle; and not, still more decidedly not, as it appears to the social Hottentot to whom its clothing is superfluous and its conventionalities absurd. But as it appears to observant men and women who know that in all conditions of life human nature remains the same, that the virtues are not all monopolized by the lower and middle classes nor vices by the upper; who know, in a word, that the class at leisure to amuse itself is something more than an aristocratic compound of slang, cynicism and ennui.—*Vogue*.

GLEANINGS FROM OUR MAIL BAG.

SUPPLYING THE PULPIT.

When there is a vacancy in the pastoral office is it the legal right of the parish committee to supply the pulpit without the co-operation of the church committee? Which committee should be the first to move in the matter? Should either act independent of the other? L.

Under the old decisions of Massachusetts courts, when there is an incorporated society or parish distinct from the church, that society has the legal right, if it chooses to use it, to call and settle a minister without any regard to the church and, therefore, has a right to appoint a committee for the work preliminary thereto. This was what gave so many church properties to Unitarianism in the old division. But a society which should now do this or which should give its committee the exclusive power to select candidates, or to supply the pulpit from week to week, would violate every sense of propriety and decency. Nor do we think that such a case ever happens. It is usage to have a joint committee of church and society acting as one committee, of which the church names a majority. This is reasonable on both sides. If a society does not accede to this method, it is merely one more argument in favor of the movement for incorporating churches which is gaining ground so rapidly.

A SIGNIFICANT CONVERSION.

A recent graduate of one of our Congregational theological seminaries came from a Baptist denomination and was at graduation so tenacious of the form of baptism that he refused invitations to pulpits where baptism by other forms than immersion were used. A friend asked him to remember that baptism was an act between the applicant and God and the conscience of the pastor, as to the form, was not involved. Meditating upon this he accepted a call to a Congregational church and wrote recently to his friend: "Two weeks ago I had the pleasure of receiving thirty-six persons into membership, all on confession, baptizing twenty of them by sprinkling. The baptism question was not settled with me when I refused the call to—, but how these difficulties recede in their seeming importance and finally vanish when we are busy seeking to get men to surrender to Christ." M. W. M.

THE HALF-WAY COVENANT.

Under the head of Infant Baptism in the *Congregationalist*, Dec. 15, a case is mentioned where a pastor baptized an infant "neither of whose parents were members of any church." There appears to have been no responsibility of the church in this case. I was baptized under the half-way covenant in the Windsor church, when the practice was first introduced in Connecticut and before the synod of 1662, and where it lingered till 1822. I have never had any other and have never had any scruples relative to the validity of my baptism, but I think its practice proved harmful to the churches. This practice, derived from the Church of England, was abandoned a second time for the same reason the Nonconformists abandoned it at first when they left the hierarchy, the liturgy and the forms of the mother church to gain a more spiritual worship.

It has been assumed that the half-way covenant originated in a desire to extend the elective franchise. But as it was practiced in Connecticut three years before the synod of 1662, and church membership was not a necessary qualification here, we must seek elsewhere for its origin. I think it is yet to be proved that the half-way covenant qualified either the father who "owned the covenant" or the child for voters in the civil government of Massachusetts. This practice came in about thirty years after the settlement of Massachusetts. Nearly all the first comers were members of the churches and scrupulously observed the rite of baptism for their children, but they saw with alarm many of their grandchildren growing up without baptism. The parents of such children were not ungodly people. Following is the history of its introduction and early practice in the Windsor church, which is probably the most detailed record of its first introduction now in existence.

It will be observed that the church took upon itself the responsibility of adopting it and specifying its conditions. June 21, 1668, the church voted "that adult persons, be they husbands or wives, that desired to have their children baptized should if they presented themselves to the elders in private and declared to their satisfaction their knowledge

of the principles and owned the fathers' covenant, there should nothing be required of them in public until they presented themselves for full communion." Before this time it had been the practice to call such persons in public to stand forth and answer to questions of catechism propounded to them and to own the church covenant. Mr. Warham, the pastor, first began this practice Jan. 31, 1657 [1658], and went on in the practice of it until March 19, 1664 [1665], which day he declared to the church that he had met such arguments against the practice concerning the baptizing of members' children that he could not get through at present and could not go on as he had done without scruples of conscience, therefore must forbear until he had weighed arguments and advised with those able to give counsel. Not that he intended to cast off the practice wholly but only to delay it for a time till he could be better able to answer his present scruples. He never resumed the practice, however.

Windsor Locks, Ct.

J. H. H.

THEOPHILUS WAS ONLY JOKING.

Bless you! Dear "Old December"! Theophilus Yesterday feels like a June day toward the new form of the *Congregationalist*. His letter was just a little April shower of sentiment with the sun of welcome shining through every drop. Pray look out again from under your icicle eyebrows and rub the frost from your honored spectacles. You take him as seriously as a northwest wind. If he thought that Old January and February, Mrs. July and Aunt August and all the rest of them read those paradoxical sentences as gravely as an argument in the Briggs case he would not have written them at all. He doubts not that it is his fault that the very paragraph which was intended to thaw you into smiles froze you into logic, but that is the way April weather always acts in December, and he might have known it. If you were to look under the snowdrifts again, Old December, at that letter of Theophilus you would find that it calls itself a "luxurious unreasonableness," and perhaps it might be well to avoid all misunderstanding and to say that with all the love of sweet memories with which it was tenderly written it was a tribute and not an argument and it comes from a young man who has for some time considered the old issue as much out of place in these days as a pair of andirons on a register.

He agrees with you about your "grandfather's clothes"—wouldn't wear them for the world, not even to avoid a heresy trial—and about your grandmother's too—on other men's wives—though to his echoing parsonage he humbly confesses his wife may come, if she will only come, "hoops" or no hoops. He cheerfully abandons the butter dish argument, and he removes his logic from under the carpet where you have trod upon it, and hereafter will have his jokes printed in italics in the *Congregationalist*—during December. Wishing you a Happy New Year, Old December, when your turn comes, and I notice that you have to take what the rest leave over—perhaps that is why you are so serious.

I am sincerely yours,

GERALD STANLEY LEE.

HE FINDS PLENTY TO DO.

In the *Congregationalist* of Dec. 1 I find this inquiry: "Has the vineyard anything for ministers to do when they are no longer wanted as preachers?" Personal experience answers, Yes. I was released from my last pastoral charge at the age of threescore and six. I took my position as a member of the church and Sunday school teacher. I associated with the pastors and, at their request, I commenced a canvass of the city and each week furnished a list of the families and their church preference. The pastors, each with his list, followed up the canvass and gathered numbers into the churches and Sunday schools. Each church had its own legitimate work, while all the families were solicited to find a church home according to preference.

I removed from this city to another. I immediately took my position as a member of the church and informed my pastor I was ready for work. He engaged members to follow up my canvass and, from the accessible families, there was a large increase in the congregation and Sunday school. Having selected my residence in another part of the city, where as yet there were no church privileges, I consulted a few families from which we gathered a few for Sunday instruction. We were soon obliged to pitch a tent to accommodate the hundreds that came. In one year an efficient church was organized and a pastor secured. We gathered another school in a still newer part of the city, which has grown to its hundreds, and another church is organized with a stated pastor.

This personal work in the vineyard of my

Master I still enjoy and find it more fruitful than occasional preaching, at my advanced age. H. E. W.

NO CENTRALIZATION FOR HIM.

Your caption, *Fellowship Versus Government*, in the *Congregationalist* of Dec. 15 is all right, but I don't like your discussion under it. Has any local church voice or vote in the Massachusetts General Association, or in the National Council? Will the local churches govern the American Board when the State bodies appoint corporate members or elect secretaries and prudential committees? Centralization as used in political and ecclesiastical matters is the drawing away of power that belongs to the extremities into the center, the taking of power from the people by the leaders. This is not fellowship but its opposite. Associationism as now existing is not the fellowship of the local churches, but the very opposite. It has some of the worst features of centralization. W. F. B.

Each local church in Massachusetts may hereafter have vote and voice in the General Association. Each church heretofore has had or might have had a part of a vote and a voice in that body, as it has in the National Council, and will have in the management of the American Board when the board adopts permanently the principle of representation which it has provisionally adopted for this year. Each individual member of each church may also be represented by vote and voice, but no member can be exclusively represented by a whole vote and a whole voice. Our correspondent defines a kind of centralization which is possible, but we do not think our churches generally are in danger from it, though he speaks, no doubt, from an experience which justifies a word of warning.

THE PENSION QUESTION.

While we are quite willing to give space to the following, called out by statements in our columns, we must affirm our hearty belief in proper care for all veteran soldiers who deserve and need pensions:

What if it does cost the country \$160,000,000 or more for pensions, where would the country be now if it had not been for those thousands who gave their lives and the thousands more who are slowly dying at their homes from the effects of the hardship and exposures of that campaign? Will any amount of money the Government can pay recompense them for the privations, the sufferings of the twenty, thirty or more years? Suppose a few are receiving pensions who are not entitled to them. Is that any reason those who are needy and deserving should be made to suffer? My husband went into service a hearty, rugged man. He came home thoroughly poisoned with the malaria of that climate. He went into business, but gradually the difficulties increased. His little property was all used up. For six years he has been unable to do anything and suffers constantly. I myself am an invalid. We have no children or any one to lean on. Our only means of living is the pension of \$30 per month. This must cover shelter, fuel, food and clothing for two. I confess I stand in terror of the next four years. If the Democrats do as they threaten it means actual suffering to thousands of families. If the pensions have increased the prosperity of the country has also. It remains to be seen if a reduction will bring like prosperity. PATRIOT.

EDUCATION.

Dartmouth College has just received the largest individual bequest, with one exception, in its history. It is the sum of \$180,000 from the estate of the late Dr. Ralph Butterfield, '39, of Kansas City. It is to be used in founding a chair of paleontology, archaeology, ethnology and the erection of a building to contain collections illustrating the aforementioned branches.

At a reception to Dr. John E. Bradley, the new president of Illinois College, tendered Dec. 23, about eight hundred persons were present. Brief addresses were made by the president and others. The favorable prospects caused much rejoicing. Illinois is the oldest college in the State and meets a demand for Christian training which is as pressing now as it was when the college was first opened. It is the child of Yale and, like its mother institution, keeps a high standard of scholarship. The reception was held in the large hall of the new gymnasium and the splendid equipment for physical training was much admired.

"RELIGIOUS BUT NOT CHRISTIANS."

Now if there are many who think they are Christians though not religious are there not multitudes judged by the standard we have been laying down, a standard which, we think, cannot possibly be denied, who, beyond question, though very religious, cannot be truthfully said to be Christians? And yet they are very "religious." They are strong in the way of doctrines. They will fight day and night for creeds and theories and theologies; they will occupy days and years, and spend money like water, and sacrifice charity and family and friends for the sake of their religious views.

They are very "religious." What store they set upon ministries and forms of service and sacraments and meetings, and what a life-long work they make it to attend them! They are very "religious." They labor constantly for their salvation, their forgiveness, their higher life, their title to heaven and their rich possessions there. They make their heavenly calling and election sure, and secure their priceless treasures in the sky.

But if this religiousness lacks that element which we have seen constitutes the very essence of Christianity how can we allow it to be Christian? It may be religion, and religion of the highest and most valuable order, but I fail to see how it can be regarded as Christianity.—*Gen. William Booth, in the January Conqueror.*

Better, far better, is it for us to make mistakes in some of our givings than to forget how to give. The truth is, nothing can take the place in life, whether it be a rich man's life or a poor man's life, of an earnest, an ardent, desire to be Christlike, to see Him as He is, and, by seeing Him as He is, growing to resemble Him. But how can we be Christlike without sacrifice?—*Rev. W. R. Huntington, D. D.*

Marriages.

(The charge for marriage notices is twenty-five cents.)

- BROWNSON—POTTER—In New Haven, Ct., Dec. 29, by Rev. E. A. Buck of Fall River, Carlton L. Brownson of New Haven, Ct., and Emma L. Potter.
- CARTER—MARTIN—In Stockbridge, Dec. 29, by Rev. Arthur Lawrence, John C. C. Carter of Stockbridge and Almida J. Martin of Parkville, N. Y.
- FITCH—FISK—In Chicago, Ill., Dec. 29, by Prof. Frank W. Fisk, father of the bride, assisted by Dr. F. A. Noble, Dr. Walter M. Fisk, and Amelia M. Fisk.
- MILNE—TURNER—In Brooklyn, N. Y., Dec. 24, by Rev. T. B. McLeod, Frederick Milne and Jessie Edna Turner, both of Brooklyn.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

- DEMERITT—In Montpelier, Vt., Dec. 21, Mrs. John DeMeritt, mother of Rev. J. P. DeMeritt of Exeter, N. H., aged 80 yrs., 7 mos. "She was known for her gentle and lovely Christian spirit."—*Vermont Chronicle.*
- DOL—In Ashland, Wis., Dec. 19, George F., son of Supt. F. B. Doe of Missouri, aged 29 yrs.
- GATES—In Amherst, Dec. 31, at the home of her son, President Gates of Amherst College, Ann Cornelia Gates, aged 84 yrs.
- HORSFORD—In Cambridge, Jan. 1, suddenly, of heart disease, Prof. Eben Norton Horsford, aged 74 yrs., 5 mos. For sixteen years he filled the chair of applied sciences at Harvard University but of late years was engaged in chemical manufactures and antiquarian researches. He was one of the most liberal patrons of Wellesley College.
- WHITE—In Gardiner, Me., Dec. 27, Sophronia A., eldest daughter of the late Deacon David A. and S. Macomber White of Pittston, Me.

MRS. M. A. W. COOKE.

Mrs. Cooke died at Chicago, Dec. 21, in her seventy-sixth year. She was born at Hadley, Mass., Feb. 15, 1817, and was the daughter of the late Rev. John Woodbridge, D. D. She was twice married, first in the year 1849 to Captain Aaron Hawley of Bridgeport, Ct. He died at sea of yellow fever a few years after the marriage. Her second husband was Rev. Parsons Cooke, D. D., for many years editor of the *Boston Recorder*, and one of the most distinguished clergymen and writers of New England. She early exhibited marks of that genius which made her famous in later years. She was a good prose writer but her fame rests principally in her poetry. She began to write when a mere child, and was much grieved when at the age of twelve years her father told her she would never equal Shakespeare. She exhibited her sorrow by a flood of tears. She published much in the *Boston Recorder* and the *American Messenger* and other papers and her poems were frequently republished by appreciative editors and in collections of hymns.

Her poem *The Lord Will Provide* traversed the world, being published in many languages. This appeared shortly after the Chicago fire and was probably inspired by that catastrophe. When quite a young woman she wrote a poem entitled *The Soul to the Body*. This has often been republished and is itself the soul of genius. When it first appeared it was highly praised by competent critics and, among others, by Dr. Woods of Andover and Dr. Atwater of Princeton. Among her

poems which have been largely read are the following: *Six Years in Heaven*, *Christ in Metaphor*, *The Past, I Am Old Today*. This last poem attracted the attention of Mrs. Sigourney and was replied to by her.

Most of her works are deeply religious and many of them exhibit a true poetic fire. A spiritual sense pervades them all. She evidently "endured as seeing Him who is invisible," and solved the dark problem of life in the atmosphere of heaven. She early gave herself to the Lord Jesus and He was the theme of her devout meditations. As the end approached she seemed to lose all interest in the present life in the fervor of her devotion to things unseen and to the last her faith in her Saviour was firm. "Tell my children," she said, "to fear God and keep His commandments," and speaking of a favorite grandchild she said, "Tell Marcia to live near to God," and added, "and now, Lord, what wait I for? Come, Lord Jesus! Hallelujah! Amen."

Another woman of genius has left us; another saint beholds her Lord.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

P. O. Address.—Present address of Rev. J. W. Hayley is 127 Gornham Street, Lowell, Mass.

The address of Rev. S. S. Matthews is Dover, N. H.

Rev. Wm. R. Warner, formerly of Boston, Mass., and known to many of the churches of New England, has returned from the West and will supply vacant pulpits. Address him at Pawtucket, R. I.

A lady would like a position as companion, would travel with an invalid, is used to reading aloud and writing. References given and asked. Address M., Room 21, 17-0 Chestnut Street, Philadelphia.

To Let.—Four and one-half miles from Boston, to one or two persons, a pleasant, sunny room, with board if desired, in a private family. Address, "Adams," in care of *Congregationalist*, Boston, Mass.

Sacred Readings.—Eleanor Gertrude Stephens will make engagements to give sacred readings for church or young people's societies or to supply pulpit vacancies. These readings consist of Scripture, hymns, sacred poetry, etc., and are intended to be entirely devotional. Address, in care of *Congregationalist*, Boston.

1,000,000 TIRED OUT PEOPLE are thinking today that all they need to make them feel well is "a little rest." It is true that the rest cure is often the best cure, but it is also true that a great many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot afford it seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties and expenses keep right on. It is highly desirable then that some treatment be found for this numerous class—something that will neither interfere with their business or pleasure. In this respect nothing in the world can compare with Drs. Starkey & Palen's Compound Oxygen. For more than twenty years this well-known agent has made multitudes of run-down, overworked, nervous and sick people as good as new, and that right at their own homes and occupations. From the 60,000 cases which they have carefully recorded they can give you incontestable proof, doubtless in your own neighborhood. If in need of better health, write them. That is better than "rainbow-chasing" after rest which never comes. Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.



Mrs. Elizabeth Messer
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A Picture of Misery

Every one who saw me thought I could not live another month. But I began to improve at once after beginning with Hood's Sarsaparilla, and have gradually gained until I am now perfectly cured. I eat well, sleep well, and am in perfect health. I owe all to

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Instead of being dead now, I am alive and weigh 142 lbs." MRS. ELIZABETH MESSER, 19 East Barney Street, Baltimore, Md.

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Our importations of Dinner Ware of late have been extensive. The sale of Dinner Sets and Course Sets is large in January. Intending buyers will find the newest shapes and decorations from the Worcester Royal, Doultons, Haviland, as well as the old standard Canton patterns. Most of the above are stock patterns which can be readily matched.

We have also many expensive designs which are not to be duplicated except by special importation.

In the glass department will be seen the new cuttings in rich crystal. Patrons requiring old sets or pieces of cut ware made to match will inquire for Mr. Souther or Mr. Lapham, formerly with the Boston and Sandwich Glass Co.

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THE BUSINESS OUTLOOK.

The volume of the exchanges, the decrease in the number of failures and the individual reports of business men all go to prove that the year 1892 was one of considerable prosperity. It was a year of large production in many directions, although of a notably short yield of cotton, fortunately. Crops of hay and grain were large even if not equal to the enormous harvests of the year 1891. Production of pig iron was about 8,800,000 tons, an increase of 800,000 tons or more. The textile mills have had a large output also, and at profitable prices. The Fall River mill dividends indicate a very satisfactory profit in the cotton goods line, while the woolen manufacturers have surely had a remarkable year. The boot and shoe manufacturers have had a good year and begin 1893 with an excellent outlook. The tanners have about held their own.

It is true that, as a rule, the year 1893 opens with a very heavy production in process but with a correspondingly heavy consumption. Stocks of goods have not accumulated. Wheat, to be sure, is an exception, but even the enormous piles of wheat have begun to melt away. The stocks of pig iron are not large, while the Fall River print cloth mills are carrying no goods in stocks, against as heavy a line in one year during the past decade as 1,400,000 pieces. Both the boot and shoe and the wool manufacturers are quite well sold ahead.

Foreign trade has been very heavy but of late has taken an unfavorable turn as regards the balance. Imports have persistently increased, while the exports have fallen away, the latter fact arising out of decreased foreign demand for grain and cotton and lower prices for what of these commodities is taken.

The new year has great business problems to grapple with. Perhaps the currency question is the greatest. At the moment there is growing distrust of the silver currency issuing in such large volume, and if that distrust shall at any time reach a critical stage the effect upon the credits outstanding might be disastrous. The persistent refusal of Europe to buy our securities while the present silver law holds is forcing a national liquidation on a grand scale of our international debts. The payment of these is a good thing when completed, but painful while in process. And so long as this country owes so heavily abroad, whether on long time bonds or for current trade balances, the attitude of Europe toward our securities and her consequent disposition to withdraw from us gold is a matter of vital importance.

And beyond the question of currency comes that of the tariff. The political party which will be dominant after March 4 next is committed to a change of tariff policy. If any bold and radical measures are attempted the resulting apprehension, if not actual loss, in many industries must be a serious factor in the general trade of the country.

With the currency and tariff problems disposed of for a period of five years this country might enter upon a period of tremendous business expansion in every direction.

A LITTLE booklet very tastefully gotten up came to our notice a few days ago bearing the title *How Paper is Made*. In its sixteen pages can be found quite a comprehensive explanation of the art of paper making, carrying out into detail the varied processes through which the materials pass before the finished paper is obtained. Interspersed with illustrations of mills and their many departments it is rendered very interesting as well as instructive, and especially so to those unacquainted with paper manufacture. The book is published by the Whiting Paper Co. of Holyoke, who will send it gratis to any one sending their address.

LUCK IN SEEDS.—"I didn't have very good luck with my seeds last year," a farmer was heard to say. This gives rise to the question: How many poor crops can be attributed to "luck" in the selection of seeds? Buying seeds is an important factor in farming and should receive the careful judgment and consideration of the farmer. It is almost always impossible to distinguish the good from the bad in seeds by sight, and the only infallible guide for the planter is the reliability of the seedsmen. D. M. Ferry & Co. of Detroit, Mich., have for many years been a leading seed house of this country and their reliability is unquestioned. They issue a book annually which contains a complete digest of the very latest gardening knowledge by the best authorities. The 1893 edition is handsomely illustrated and contains information about the selection and planting of seeds which will prove of the greatest value to every one planting a garden or farm. It is mailed free to any one making application to the firm's address.

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

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For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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Our Little Ones.....	1.30

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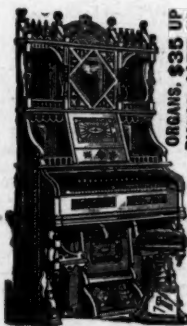
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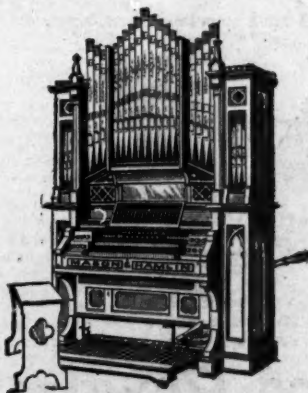
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The Christian Church is necessarily catholic. It is in fellowship with all churches in which is the spiritual life. It acknowledges as a Christian church every association of regenerate persons who are united by their own free covenant in Christian fellowship for the purpose of edification and co-operation in the Christian life and work, whatever be the particular form of their union and however encumbered with human accretions. As in a crystal, however peculiar its shape, we find by cleavage the primitive form and by that determine its kind, so into whatever form the church, modified by peculiar circumstances, has grown, if underneath we find the primitive, apostolic church, by that we recognize it as a true church. Thus the Congregational church is essentially and necessarily undenominational, catholic and Christian. It cannot acknowledge as a church a national or ecumenical organization, the synod, assembly, convention, or whatever may be the complicated machinery by which local churches seek concentration and more imposing union. It cannot acknowledge its own council or conference as a church. But in any organization, national or ecumenical, in any association of churches, however confederated, it acknowledges the local churches which are thus united.

The Congregational is the primitive, apostolic church. It takes into its constitution only the essential elements of the church. Christ did not institute this apostolic church as a denomination, but as the Christian Church, to be in fellowship with Christian churches everywhere. It is in its very constitution catholic. All who insist that human accretions on this simple form are essential to the church—who set up their national or ecumenical organization as the church and refuse fellowship to the church in its simple and primitive form—are guilty of schism.—*Dr. Samuel Harris's Kingdom of Christ on Earth.*

SAGACIOUS COUNSEL.

The writer in the *Lewiston Journal* of the exposition of the Sunday school lessons is somewhat of a free lance himself but occasionally lapses into a semi-conservative mood as herewith:

Sometimes the best thing a free thinker can do is to quarantine his latest arrival lest it be carrying insidious bacteria. I do not think it is best for a free thinker to free his mind of all there is in it, for a word once spoken cannot be recalled and illy digested convictions are often erroneous. There is

also a service of arbitration in ecclesiastical councils that renders them normal and timely. It depends on how they are conducted whether they are useful. There are opinions which are quite unimportant, articles of belief which are not relative, and when the question is between schism and accord, between faction and co-operation, he is no true liberal who opens his mouth so wide as to step into it. We ought to expect one who is liberal in his thinking to be genial in his feeling, to be genial in his feeling—otherwise he is a bigot of the worst type.



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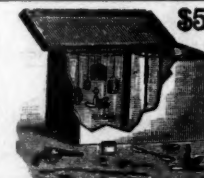
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CHECK NATURALIZATION.

There may be such a thing as national engorgement, absorbing without assimilating, swallowing without incorporating. The American organism is beginning to outgrow its period of adolescence, and it is no longer safe to devour everything with its former youthful voracity and indifference to mastication. The time is fast approaching when we must put a check, not on immigration but on naturalization. My countrymen, I must speak plainly, for I feel keenly. I protest against the policy (for it is politics not statesmanship) that discriminates, on the one hand, against the native American, having a personal, hereditary, intelligent, patriotic interest in the land of his birth, yet compelling him to wait twenty-one years before he can vote; and that discriminates, on the other hand, in favor of the alien—an alien, it may be, ignorant, drunken, anarchical, too poor or too venal to pay his own poll tax, yet demanding of him a probation of only five years, and then allowing him to vote on the most tremendous problems affecting the destiny of a people in whom he has no hereditary pride, under a government in which he has no personal interest, save that of a gambler watching for a lucky revolution of a roulette wheel.

I know that we must not be "forgetful to entertain strangers: for thereby some have entertained angels unaware." But no duty of hospitality can be so boundless as to be forever demanding that we should entertain strangers at the expense of natives. I speak not as a politician but as a patriot, when I protest against your levying a tariff on native Americans by lavishing free trade on un-Americanized foreigners. I believe in the patriotic pride which prompted Daniel Webster to say in the Senate: "I was born an American; I will live an American; I shall die an American."—Dr. George Dana Boardman.

BIOGRAPHICAL.

REV. HENRY S. LORING.

The home of Mr. Loring for the past year has been with his sister, Mrs. Dr. Driscoll of Sidney, Me., and it was there that he was found dead in bed on the morning of Dec. 17 from a disease of the heart. He was born in Guilford, Me., Feb. 19, 1819, was educated at Bowdoin College and Bangor Seminary, and in earlier years was a successful teacher. He filled several pastorates in Maine, the last one being at Winthrop, and was a diligent, sincere and faithful servant of the Master. The funeral services at Sidney were conducted by Rev. J. S. Williamson of Augusta and at Winthrop by Rev. C. W. Porter and Rev. F. Southworth, his brother-in-law.

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One of the best reformatory institutions for boys in the land is the Burnham Industrial Farm at Canaan Four Corners, N. Y. It is non-sectarian and receives unruly boys from any part of the country and is under the admirable superintendence of Mr. W. F. Round. The school is now greatly crippled for funds and unless help is forthcoming by Jan. 10 admission must be denied to nearly 300 applicants who are waiting to be received. The men who have carried on this enterprise, which lays strong emphasis upon preventive work, have made heroic sacrifices in order to sustain it, but they now feel obliged to appeal for assistance to the Christian public. There should be a prompt and generous response to this urgent call for funds.

COMMENTING upon the new uses of pottery, the cuspadore or floor vase displaced the spittoon about twenty years ago, the umbrella and cane holder was adapted from Chinese and Japanese porcelain cylinders about fifteen years ago, and, lastly, the jardiniere for holding plant pots is the fad. Jones, McDuffee & Stratton announce an extensive exhibit of the latter.

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ESTIMATES OF MEN.

ROBERT BROWNING.

The growth of Tennyson has been like that of an equal growing tree, steadily and nobly enlarging itself, without any breaks of continuity, from youth to middle age and from that to old age. The growth of Browning was like that of a tree which should thrive at least change its manner of growing, not modified so much by circumstances as by a self-caused desire to shoot its branches forth into other directions where the light and air were new. He had what Tennyson had not—an insatiable curiosity. Had he been in the Garden of Eden he would have eaten the fruit even before the woman. He not only sought after and explored all the remote, subtle or simple phases of human nature which he could find when he penetrated it in one direction; he also changed his whole direction thrice, even four times, in his life. East, west, south and north he went, and wherever he went he frequently left the highroads and sought the strange, the fanciful places in the scenery of human nature. Nevertheless, there are certain permanent elements in his work and there is always the same unmistakable, incisive, clear individuality persistent through all change.—*Stopford A. Brooke.*

RUDYARD KIPLING.

I think Rudyard Kipling the greatest short story writer that we have ever had. He is wonderful, marvelous.—*F. Marion Crawford.*

In that matter of the use of words, on which so much of Mr. Kipling's present celebrity rests, a certain delicacy of perception and delicacy of touch are helpful. Not to use two words where one has done the work, not always to seek for the most emphatic word, not to pile a rhetorical Pelion upon a rhetorical Ossa, not to disdain repose nor to understate the value of restraint, whether in diction or in didactics—these are a few rudimentary suggestions on which, as their origin is not American but Greek, this promising young writer might profitably meditate. They have been practiced by great writers for a good deal more than two thousand years, a very long time before the discovery of the continent which, in so many respects, has now the misfortune to be so objectionable to Mr. Rudyard Kipling.—*G. W. Smalley.*

NEWSPAPERS AND HERESY TRIALS.

Another thing which gives an inevitable air of grotesqueness to a latter-day process against a heretic is the publicity, not to say vulgarity, given the whole affair by the newspapers. In more than one way does the press of the present day rob theology of much of the mystery and remoteness which are essential to a great reverence for it, but in no way, perhaps, more than by the glare of publicity it throws upon such trials as that of Professor Briggs. The entire machinery is laid open to the common gaze and, instead of a solemn conclave of the extraordinarily learned and devout, the public sees a body of men of altogether human limitations and passions, whose decision is very likely to be determined by that "odd man" in whom, according to Selden, all the supernatural authority of a church council really resides. Moreover, the arguments of the prosecution and the defense lose their impressiveness under journalistic treatment. Suppose Luther had handed an outline of his defense at the Diet of Worms to the reporters before going in and "extras" had been issued with big headlines: "The Erfurt Monk Stands Firm. He Says He Can Do No Otherwise. A Touching Appeal For Divine Help." Does not every one see that this would have robbed the scene of its impressiveness and given an air of farce to the whole? Suppose the papers had been full of discussions of the question whether John Huss would be strangled before being burned—is it not clear that the solemnity and mystery of the result would have been almost destroyed?—*Evening Post.*

Great men are they who see that spiritual is stronger than material force, that thought rules the world.—*Emerson.*

A GREAT DETECTIVE.

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An Important Matter that Ought
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What He has to Say about It in His
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Mr. Bruce is a great worker; nothing escapes his keen and active mind, and like most men who are enterprising and tireless in their business he has overworked his brain and kept his nerves upon such a strain and tension that nervous difficulties resulted. In fact, he felt that relaxed, weakened and enervated condition of mind and body which results in insomnia—that sleepless, restless, wakeful and disturbed condition which unless arrested so surely results in dire disaster to mind, brain and body.

In chatting with the great detective, your reporter saw at a glance that it was with no invalid with whom he was talking. His bright eyes, fresh complexion and energetic manner showed at once that he was again in the best of health. Naturally the change in his condition became the subject of conversation.

"I suffered from insomnia for eight years," he said, but three bottles of Dr. Greene's Nervura blood and nerve remedy completely restored me. This remedy is worth its weight



ROBERT BRUCE.

in gold. I would not be without it if it cost ten times as much.

"I have recommended it to some of my friends and they are also delighted with the results obtained from its use. May Dr. Greene live long and continue to manufacture Dr. Greene's Nervura blood and nerve remedy for suffering mankind."

We do not wonder at Mr. Bruce's enthusiasm. Lack of sleep kills. It racks brain and nerves. It unhinges and unstrings our nervous energies. It transforms a strong person into a weak one. If we can eat and sleep well, we can maintain good health.

The writer well knows the wonderful power of Dr. Greene's Nervura blood and nerve remedy to produce the most restful, invigorating and refreshing sleep, besides making our

nerves strong and steady as steel. It does not act like an opiate, but rather by its strengthening and invigorating effects upon brain and nerves. It is perfectly harmless also, being made from pure health-giving vegetable medicines. It is safe to give to infants and children of any age. All druggists keep it for \$1.00, and it is indeed a God-send to sufferers from weak nerves and insomnia.

It is not one of the so-called patent medicines, but the discovery and prescription of Dr. Greene, of 34 Temple Place, Boston, Mass., a physician who has made his name famous as the most successful specialist in the treatment of nervous and chronic diseases, and who can be consulted free of charge, either by calling upon him or by writing him.

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AUTOBIOGRAPHY.

Newspaper men are among my best friends. When I see one coming into my church I think, "Here comes another congregation."—*T. De Witt Talmage.*

The specter that I am most afraid of at the last is the specter of *lost opportunities*. The keenest regrets that I feel today are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning, above all for immortal souls that are now beyond my reach.—*Rev. T. L. Cuyler, D. D.*

I have often thought that the best advice I ever received as a student was given to me at the beginning of a theological curriculum by one who was three or four years my senior, who, when I asked him for some general counsels which might guide me in my studies, curtly replied, "Take no man's advice and read history."—*Prof. Marcus Dods.*

I have said before in this place that I would like to burn all the creeds every ten years and send men to the New Testament to make a new one. We get new light in that time and ten years isn't long enough for men to quarrel over a doctrine. There is a great deal of the theology that I studied in the seminary that is simply waste lumber in the garret.—*Rev. Dr. R. R. Meredith.*

In regard to what may be called my religious views I was led by the circumstances and traditions around me to fight against a fatalistic application of the doctrines of predestination and moral inability, but never wavered from the doctrines of grace, which have always been, and to this day are, the strength of my ministry. I think also that I began to see more clearly than before the true character of the Bible as a progressive historical revelation, that I learned caution in regard to the popular idea of future conscious endless suffering as the doom of all the unsaved, and that my mind opened more fully than before to the true constitution and calling of the Church of God and the blessed hope of our Lord's glorious appearing.—*Dr. Donald Fraser.*

RESPONSIVENESS TO ART.

William Ordway Partridge, the sculptor, writing from Paris to the *Christian Register*, pleads for the artistic adornment of Unitarian edifices and an enrichment of the service. He quotes Thomas Davidson, the Greek scholar, as saying that the Roman Catholic Church will make many converts in the next twenty years, because when the intellectual ebb tide sets in men will turn readily to the church that offers beautiful edifices and services. Mr. Partridge asks:

Do we appreciate as we ought that language is by no means restricted to word expression? Is not music a finer, subtler medium than this word or sign language? We must not forget that art is the most universal, soul-stirring and comprehensive of all languages. I doubt if there is a human being on God's earth who can fail to be impressed to some degree by the tremendous

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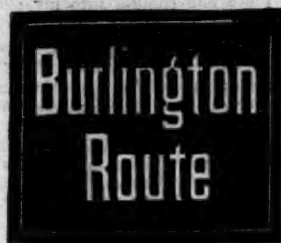
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